A WINDOW OPEN ON THE WORLD

The UNESCO Courier

UNITED NATIONS EDUCATIONAL SCIENTIFIC AND CULTURAL ORGANIZATION

MAY
1956
(9th year)
Price 25 cents

Are our children learning HISTORY WITH A SLANT?

Distortions & omissions in textbooks

R. BOUWENS

AN ARAB BOAT ON THE EUPHRATES (School of Baghdad, 13th century)

ARRIVAL OF SHIPS IN BRAZIL Th. & J. de Bry, (16th century engraving)

A WINDOW OPEN ON THE WORLD

The UNESCO Courier

Vol. VIII — No. 12 MAY, 1956

CONTENTS

PAGE

3 **EDITORIAL**

5 **HOW BIASED ARE OUR HISTORY BOOKS?**
By Herbert Abraham.

7 **ASIA THROUGH WESTERN GLASSES**
Nations take a fresh look at their textbooks
By Ronald Fenton

14 **'DADDY, WHAT'S THE GOOD OF HISTORY?'**
By C. Peter Hill

16 **THE CENTRE OF THE MAP**
Each nation sees itself as the hub of history
By Marshall G.S. Hodgson.

20 **DEODORIZED HISTORY**
It may be wholesome, but it's unpalatable
By D.W. Brogan

24 **SPECIAL EDITION**
Yesterday's stories make headlines today
By J.G. Massee.

27 **ASIA QUIZ**
How much do you know about Asia?

31 **WORLD PRESS COMMENTARY**

33 **LETTERS TO THE EDITOR**

34 **FROM THE UNESCO NEWSROOM...**

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Editorial Offices
Unesco, 19, Avenue Kleber, Paris 16, France

Editor-in-Chief
Sandy Koffler

Associate Editors
English Edition: Ronald Fenton
French Edition: Alexandre Leventis
Spanish Edition: Jorge Carrera Andrade

Layout & Design
Robert Jacquemin

Circulation
U.S.A.: Henry S. Evans
Europe & Asia: Jean Groffier

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THE NEW PANORAMA OF HISTORY

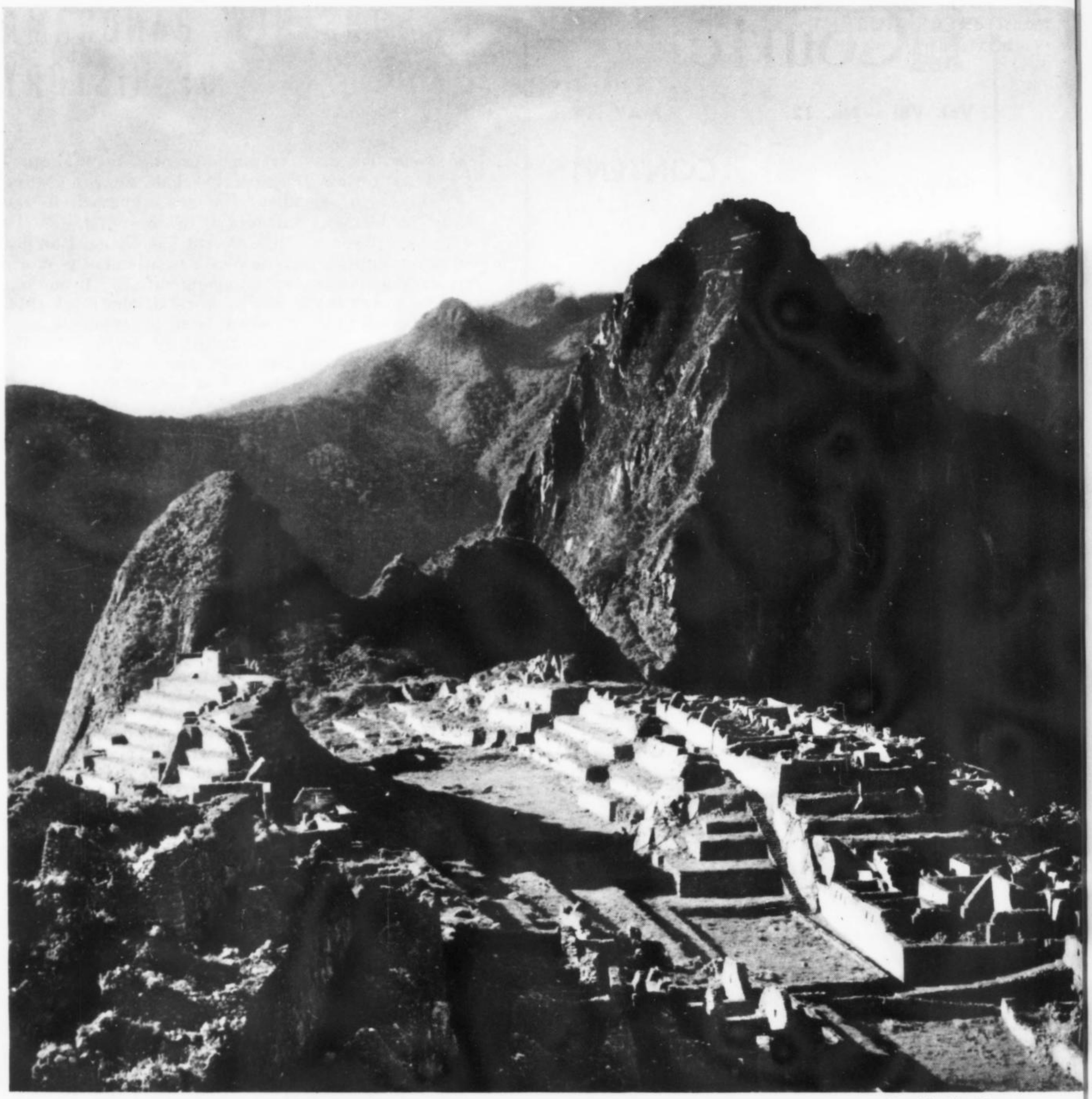
ARNOLD TOYNBEE, writing recently in the quarterly review *Diogenes* (1) had some revealing things to say about the new approach to the study of history. "In less than one lifetime", he remarks, "the face of the World has changed almost out of recognition, and the West's position in the World has undergone the greatest change of all. If one has been following the course of world affairs since 1914, one is bound to have gained, from this alone, a good deal of new knowledge about history; and meanwhile, the forty years that have seen this new chapter of history writing itself have also seen the orientalists and the archaeologists recovering for us other chapters of history that had been either forgotten completely or had been remembered only in a few shreds and tatters of tradition."

Toynbee points to the fact that "in our day the Minoan Civilization has risen from its grave below the Graeco-Roman Civilization; the Shang Culture in China from below the classical Chinese Civilization; the Indus Culture from below Aryan India; the Hittite Civilization from below the Asia Minor known to Herodotus; and at the same time our picture of the Sumerian and Egyptian Civilizations, and of the pr-Columbian Civilizations in the New World, has been quite transformed by the new knowledge that the excavator's spade has brought to light here too. This re-discovery of the rather less recent past, together with the portentous events of our own day, has given us a wealth of new historical information. Our vision of the history of Mankind, since the rise of the earliest known civilizations about 5,000 years ago, has been enormously enlarged and has also been brought into much sharper focus. And since curiosity is one of the characteristics of human nature, we find ourselves moved, in our time, to take a new look at the new face of history as a whole."

And Toynbee adds : "As soon as one looks at the new panorama of history, one sees that it bursts the bounds of the current framework within which our Western historians have been doing their work for the last 250 years... As I write these words, I seem to catch the faint sound of the busy archaeologist's trowel, as he deftly uncovers new layers of buried civilizations in Bucklersbury and Beyce Sultan and Palenque."

The very word "history", it is interesting to note, comes from the Greek meaning "inquiry" or "investigation". All presentation of history is based on a series of investigations and the asking of questions, as varied and never-ending as the historian's field of inquiry has broadened. In this issue, The UNESCO COURIER examines a few of the questions historians and teachers have been asking recently about the picture of other countries and cultures which our children seem to be getting from many history books.

(1) Published quarterly with UNESCO's support by the International Council for Philosophy and Humanistic Studies. An English edition is published in New York, price $4.00 (four numbers). French, Spanish, German, Italian and Arabic editions are also published. Professor Toynbee's article is published in issue No 13, entirely devoted to Toynbee and his work.



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MACHU PICCHU : THE 'LOST CITY' OF THE INCAS

Hundreds of years before the Europeans arrived on American shores, at least three great centres of civilization had developed in North and South America: the Mayas of Guatemala and Yucatan, the Aztecs of Mexico, and the Incas who controlled a vast region in the Andes and along the coast from Ecuador through Peru and Bolivia into Chile and Argentina. If these great civilizations are not always described as "cruel" or "barbaric", they are usually mentioned only insofar as they are episodes in the conquests of Pizarro or Cortes and their gold-hungry followers. Little or nothing is said in the textbooks of many countries of these peoples' achievements in the arts and crafts, architecture, engineering and other domains. It is to the farmers of the Inca empire, for example, that we owe the potato. And of all the American Indians only the Incas had draught animals, using llamas as mounts and as beasts of burden. Their craftsmen practised every style of handweaving we know today. Their pottery was developed into a highly refined art, they smelted metals and cast in moulds. They built paved roads with suspension bridges and outpost houses at intervals over the wildest mountain ranges and through the desert for hundreds of miles. The Emperor of the Incas was called "the Inca", and the land he ruled "The Empire of the Four Parts of the World". Of the many remains of Inca civilization scattered over the central Andean highlands, perhaps the most mysterious is "the lost city" of Machu Picchu, north of Cuzco, the ancient Inca capital. Discovered in 1911 by an American archaeologist, Hiram Bingham, it was entirely buried under a thick mass of vegetation. No ancient chronicler had ever mentioned it. What happened to its inhabitants remains one of the great enigmas of history. Some authorities believe that Machu Picchu was a refuge for the last Inca at the time of the Spanish conquest. Like other Inca cities, Machu Picchu is surrounded by towering ramparts made of individual stones of prodigious size and weighing many tons. No mortar was used, yet after centuries these stones lie so perfectly fitted together that it is still impossible to insert the blade of a knife between many of them.

HOW BIASED ARE OUR HISTORY TEXTBOOKS ?

by Herbert Abraham

IT is a shock to find that some people regard you as a villain; perhaps as much of a shock to learn that they ignore your existence.

If you read the history textbooks published in other countries, you may be offended sometimes in both ways: at finding that your country is regarded as the villain, and also at finding that your country is virtually ignored. If neither villain nor ignored, you will almost certainly conclude that your country has been underestimated, misrepresented and misunderstood.

Our own people, we have learned, have on occasions been victims of broken promises, treachery, and massacres: the notion that "we" have been the perpetrators of such infamies would be ridiculous if it were not so revolting.

The British do not think of themselves as an aggressor nation, but it is clearly recorded in history textbooks of another country (and one that is considered very friendly to Britain) that the British started a war against them: "Peace reigned, yet they seized by treachery..." The French would not think of themselves in the terms applied in a textbook in another country: "the pillage and rapine of the invaders..." Americans and British both feel some hurt in their pride when they learn that there exist accounts of the Second World War from which it would be difficult to deduce that their countries made any sacrifices and took part in the defeat of Hitler.

'Burn the books' —A cry of the past

WHAT attitudes toward other countries do children learn from their textbooks? It took the First World War to spark interest in this question.

Teachers' organizations and many others devoted to the aims of the newly-established League of Nations, campaigned against "the teaching of hatred". They denounced the kind of history teaching which glorified military conquests. French teachers took the lead. The famous writer, Anatole France, made a stirring appeal: "Make hatred hated... Burn the books which teach hate, burn them all. Exalt labour and love." Teachers, who were free to choose textbooks for their classes, refused to use those found "warlike". Teachers and historians from France and Germany worked together to agree on more objective accounts of issues which had divided the two countries: Alsace, for example. All through Europe in the 1920's, plans for revising school textbooks in the interest of peace were propounded, adopted and—to a certain extent—were acted upon.

But nationalism took new and virulent forms in the 1930's. The friendly exchanges between French and German teachers fell foul of Nazi racialism, which enlisted textbooks as tools for indoctrinating the young.

The belief that textbooks ought to convey truth rather than falsehood rose again when the world looked forward to peace after the Second World War. Textbook revision was in the air; there was the necessity of producing new textbooks to replace those used in Fascist countries; educators in many countries were conscious of their responsibility for contributing to a peaceful world order through education. When UNESCO was established, an essential part of its programme was to bring about a review of textbooks with a view to increasing their contribution to international understanding.

The world scene has changed a great deal since 1919. No one today would use the words of Anatole France, even in a crusading speech for a good cause. These words "burn the books" have an evil ring. The temper in which educators approach the question today has nothing in it of boycott or censorship. It is not a question of looking for "offensive" passages and demanding they be deleted, nor of getting governments to sign agreements to give fair treatment to one another in the textbooks.

One difference between the present time and 1919 is that, in fact, history books are a great deal better. There is nothing new any longer in the idea that the study of history should give us some understanding of social, economic and cultural life. There is no need to crusade against the kind of history that consists only of politics and battles. Of course, the opinions will differ as to whether a given textbook goes into too much detail on military campaigns, and the like. But the general principle is widely accepted that past wars should not be the main feature of history teaching.

Historians have added enormously to our knowledge of the cultures of the past, and this is finding its way to the textbooks. Moreover, with the experiences of the last two generations behind us, and with the widespread understanding of the perils of the future, not many people are disposed to uphold war as a glorious experience. Overt militarism does not sit well with the temper of these times. Then, too, the writers of textbooks today can build on the work done between the two wars.

No longer seen as picturesque 'natives'

WHEN French and German historians and teachers took up again the consideration of history textbooks after the Second World War, they were able to take as their starting point conclusions that had been reached in consultations held fifteen years before. The question of giving a balanced and fair account of the story of Alsace-Lorraine, for example, was not new to them. Of course, there are obvious difficulties in reaching agreement on ways of treating recent events which would not foster hatred, but which, at the same time, would not violate deeply-held national feelings. But taking a long view of history, great progress has been made toward presenting it dispassionately and objectively.

While it is true, then, that you may sometimes be shocked by finding your country presented as a villain in some textbooks in other countries, you will also sometimes be pleasantly surprised by the scrupulous objectivity and sympathetic understanding with which your country's past is presented.

There is another important difference in the scene today. We are learning to think on a much larger geographic scale. It was still true, forty years ago, that when people generally thought about the countries that "mattered", they thought chiefly of the Western European "Powers". Today, we are learning to take all

HOW BIASED ARE OUR TEXTBOOKS ?

(Continued)

peoples into account. Ignorant as most of us are of cultures widely different from our own we no longer look on millions of our fellow human beings as more or less picturesque but quite unimportant "natives".

This situation changes the point of view from which we raise questions about the teaching of history. It is not a question of removing misunderstanding just between a small number of great powers. Educators ask themselves how they can better promote understanding between all peoples. They look at history textbooks with this question in mind. They find that the picture of world history is distorted by omissions and by a biased point of view.

'Religious fanatics, avid for plunder'

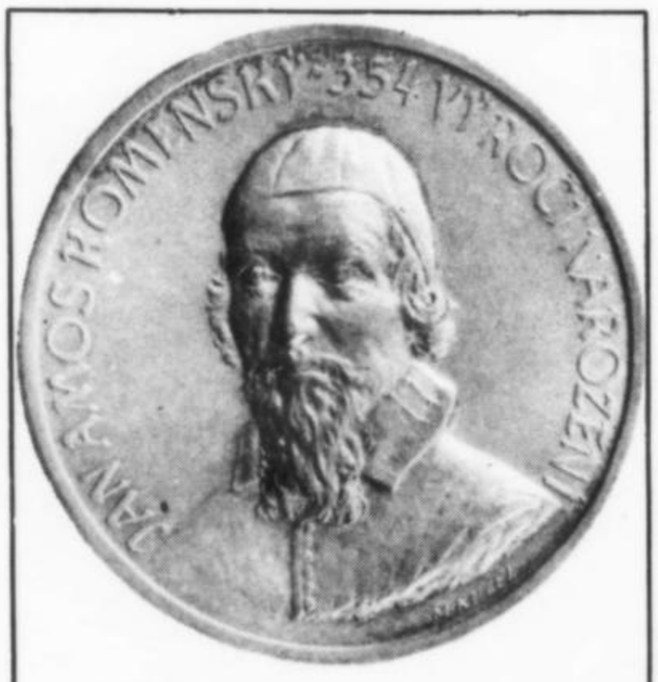
THIS point emerged clearly at a meeting of history teachers and textbook writers which was organized by UNESCO in 1950. The participants from western countries had their attention directed—some of them no doubt for the first time—to the treatment of Moslem history and civilization in the western textbooks.

It was pointed out that textbooks emphasized only the warlike quality of Islam ("militant, religious fanatics, avid for plunder"). Islam and Christianity were contrasted—Christianity spread through missionaries. Islam through conquests. Islam was presented as a menace from which Western Europe was fortunately saved at the battle of Poitiers. Social customs of which the West disapproved such as the veiling of women or polygamy were presented as religious teaching without any reference to their historical setting. While Arab contributions to Western civilization were mentioned, with stress on the transmission of the Greek heritage, little or nothing was said of major Arab achievements, of the basic ideals in which Moslems take a special pride, such as freedom and brotherhood, absence of race consciousness, the care of the poor and of the weak.

In 1946, a pioneering enquiry was made into the treatment of Asia in American textbooks. This study led to certain interesting conclusions, e.g. that the material about Asian questions in most of the textbooks under consideration was so superficial and episodic that pupils had little chance of obtaining a coherent picture. The conclusions reached in the American study are borne out by reports that have come to UNESCO of studies made in some European countries.

UNESCO will follow up these studies by urging Asian countries to look carefully at what pictures their textbooks present of Western Europe. Regardless of whether UNESCO itself pursues these enquiries much further, these reports will certainly have the effect of stimulating contacts and discussions among European and Asian educators, and of course among educators of other countries as well.

Obviously, the problem of giving a better understanding of other peoples all over the world cannot be solved by adding to the present textbooks masses of information about every country. It calls for new thinking about the ways history should be taught and about the selection of materials that will arouse interest and give basic insight.



FATHER OF TODAY'S TEXTBOOKS

This medal was struck in Czechoslovakia in 1946 to honour John Amos Comenius the first great textbook writer of the age of printing. Comenius, whose real name was Komensky, was born in Eastern Moravia in 1592 and died in Amsterdam in 1670. He produced schemes for a complete system of national education and a series of textbooks to serve the system. Nothing better than his two principal works, *Janua Linguarum* and *Orbis Pictus*, was produced for more than two centuries. Comenius looked forward to the establishment of a just and free commonwealth of men. That is why the inscription on the reverse side of the medal above reads : " To a forerunner of the United Nations Organization ".

Reference has been made to UNESCO's interest in the improvement of textbooks for international understanding. Again, we may make a contrast with the situation in 1919. We now have an international organization with a definite responsibility for promoting education for international understanding, and consequently some responsibility for promoting the improvement of textbooks and teaching materials for this purpose.

This does not mean that UNESCO has either the authority or the desire to rewrite any country's textbooks. The only people who can improve textbooks are the people in the country which uses them. UNESCO's work starts with this as a basic assumption.

Responsible educators in many countries believe that their pupils should get a more balanced and more objective view of other countries. Obviously, they can be helped in their thinking about this by meeting educators who are thinking along the same lines elsewhere. UNESCO has organized international study conferences for teachers of history, geography and foreign languages.

Unpleasant facts are not hushed up

As a result of one such meeting of history teachers held in Brussels in 1950, many smaller meetings have been held in Western Europe, most of these have been bilateral meetings—that is, educators from two countries have met to talk over the way they are presented in each others' textbooks. UNESCO encourages this kind of frank and friendly exchange.

At some meetings, historians have discussed details which do not strike the layman as being particularly significant. It must be remembered, though, that they are applying in these minor cases a general rule which is of great importance—that whatever gets into the history textbook, whether in itself of minor or major importance, should be based on the best historical scholarship.

Sometimes the discussions have turned on highly controversial issues which are charged with intense national feeling. The people taking part in such discussions have on occasion been wrongly accused in their own country of agreeing to cover up unpleasant facts in order to please a foreign country. There have been mistaken fears that these meetings may produce some kind of official version of history which sacrifices truth in the supposed interest of international understanding.

The facts do not justify these fears. At bilateral meetings, the teachers or historians bring to each others' attention facts which they think relevant and reasons why different interpretations are current in their respective countries. Sometimes they agree in recommending that some neglected facts ought to be included in history textbooks. Sometimes they recommend that children should learn that different people do in fact interpret events differently.

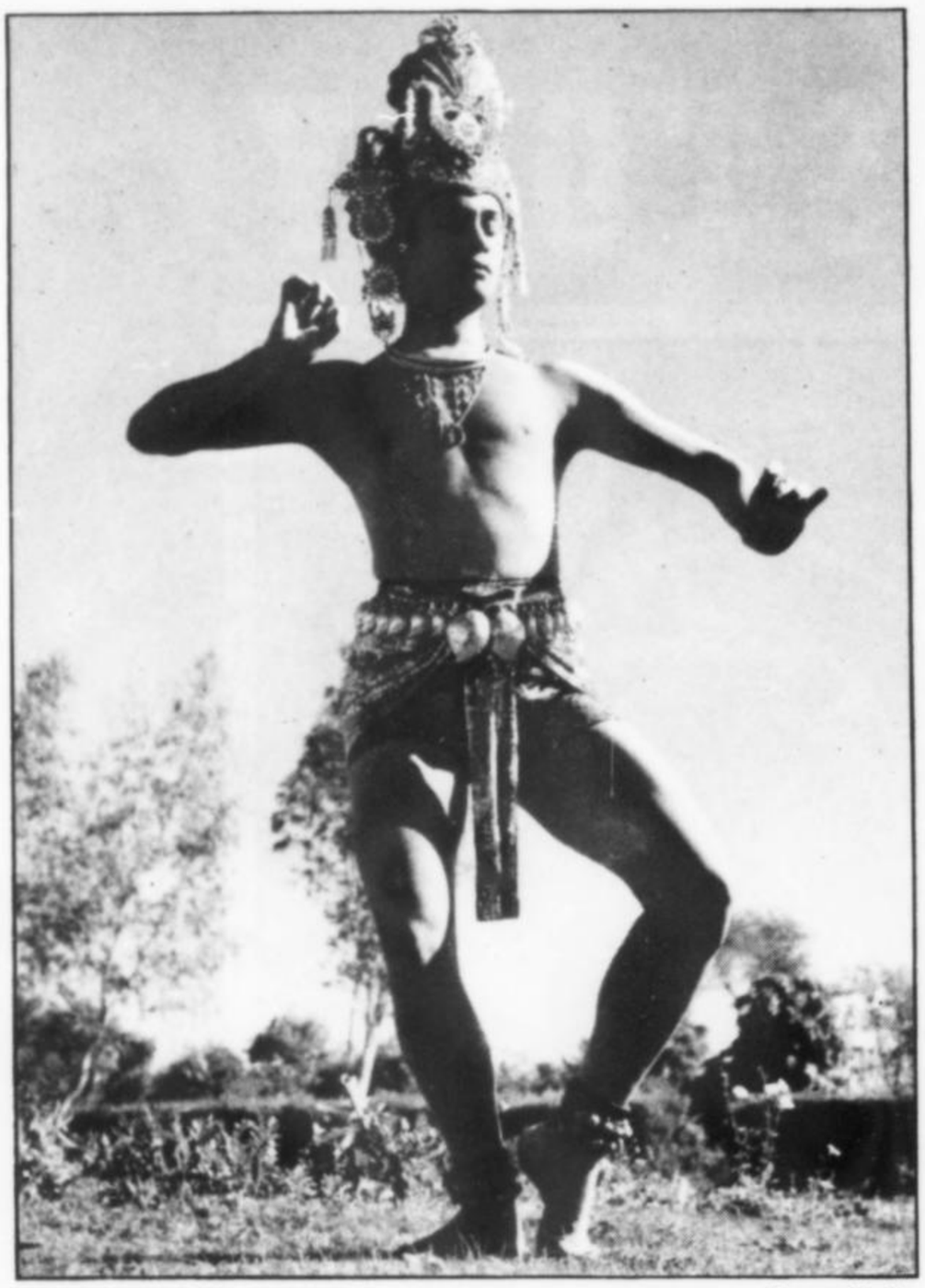
They all agree that any changes that are to be worthwhile and soundly based, must be made at their own free choice by the people who write and publish textbooks.

ASIAN HISTORY

UNESCO

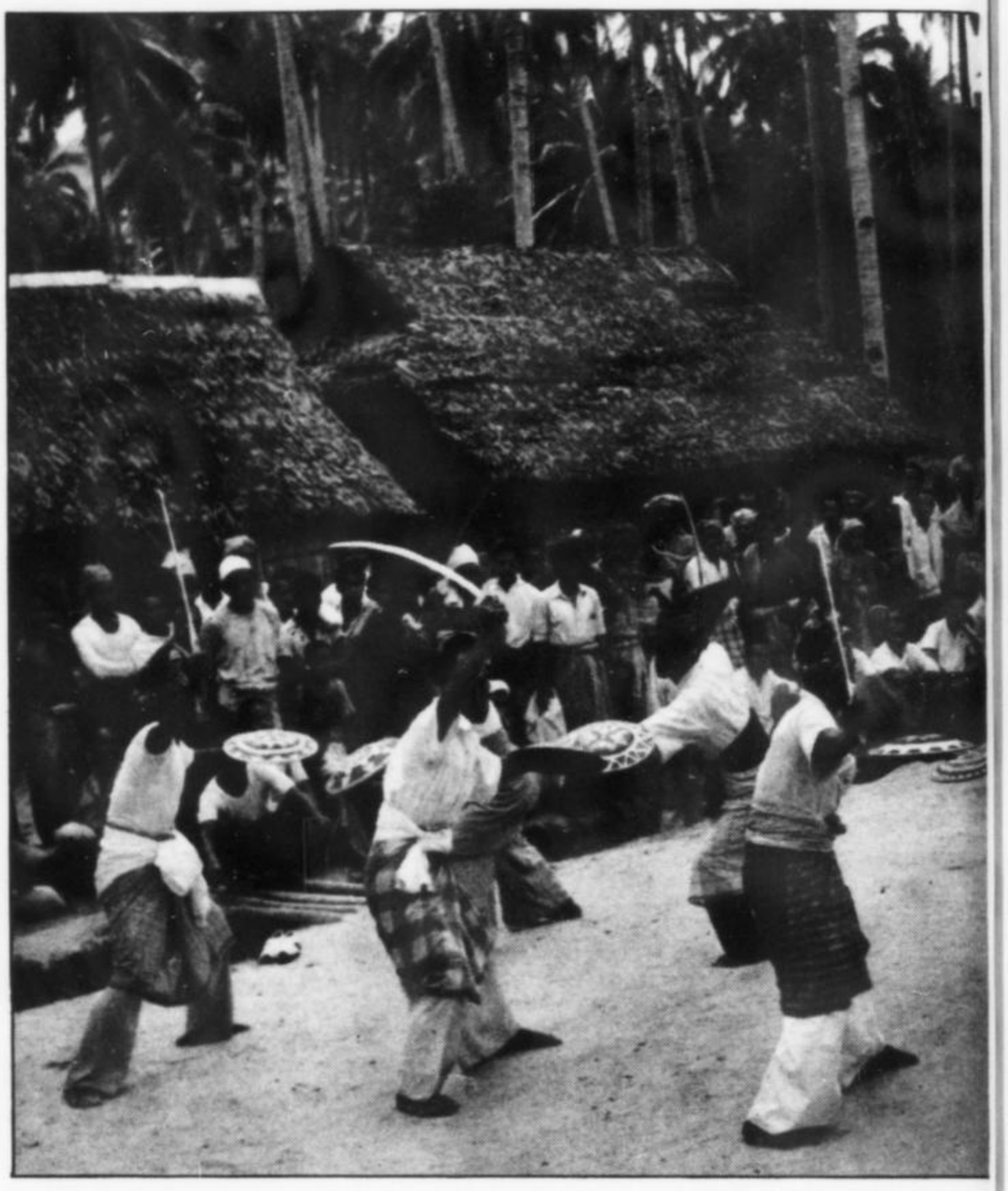
THE SACRED BULL OF SIVA, a huge animal figure carved in solid rock on the top of Chamundi Hill, overlooking the city of Mysore. It dates from the 17th century when Mysore was becoming one of the most powerful states in southern India.

THROUGH WESTERN GLASSES



Govt. of India.

DANCE OF CREATION is executed by famed Indian dancer, Ram Gopal, whose costume and gestures depict Siva, God of the Dance.



THE OTA OTA, a dance in slow rhythm based on the movements of men engaged in a duel is performed by menfolk in a Malayan village. Women and

ASIAN HISTORY THROUGH WESTERN GLASSES

Superficial, out of focus, fragmentary, distorted

by Ronald Fenton

A United States ambassador, newly-returned to his country from his post in India, was talking to his son about the American school he would soon join. "I'll bet," he said, "that the world history you will study begins in Egypt and Mesopotamia, moves on to Greece by way of Crete, takes you through Rome and finally ends up with England and France."

"But that isn't world history," protested his son, "That leaves out *three fourths* of the world." "Unhappily," says Chester Bowles, the ambassador who tells this story, "I won the bet."

What turned out to be true of an American school applies equally to schools in other western countries where textbooks are still bounded by what one educator terms "Occidentalism." Exactly to what extent the vast continent of Asia is given the "cold shoulder" or is shown in false perspective has now been revealed by an enquiry into history textbooks made by some 25 Western countries at UNESCO's suggestion (1).

During the past year investigators in each country looked over history books with a series of specific questions in mind. These were :

Is the space given to Asian countries (or some of them) reasonable, given the subject and scope of the book? What are the standards of historical accuracy? Are facts given about the main features of Asian culture and the great figures of Asian history? Does the book help to an understanding of cultural values and the point of view of the Asian peoples? Is the impression given that Asia is important only as an incidental factor in Western (European) development ?

From the reports which have now come in from eighteen countries, the answers to these questions add up, broadly speaking, to this: the image of Asia as presented to school children is badly out of focus in nearly all countries and, as one report puts it, is "superficial, episodic, incomplete and impersonal." Aspects of cultural, religious and intellectual life are commonly neglected and even if a few great Asian figures are mentioned, they are never convincingly presented.

The survey is marked by a spirit of frank self-criticism which has turned the spotlight on the shortcomings of textbooks in regard to Asia. A few countries appear to be reasonably satisfied that they give quite sufficient coverage to Asiatic material, while others find it adequate considering the aim and scope of their school courses. But the majority admit with few reserves that there are serious gaps or distortions in their treatment of the most important civilizations and peoples of Asia.

"Very great and often quite unjustified gaps appear in all history textbooks." reports Italy (2). "Certain authors limit Indian history to the period of British rule. In some books, Chinese history begins in 1895 with the Sino-Japanese Peace Treaty of Shimonoseki, as if the life of the Chinese people had been of little interest until that time.

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(1) Reports were submitted by National Commissions for UNESCO, not all being officially endorsed either by governments or by the National Commissions themselves.

(2) Like Caesar with Gaul, the Italian report divides Asia into three parts: (1) Mediterranean or semi-Mediterranean regions with the Assyrians, Hittites, Arabs and Turks. (2) The Northern regions now linked to Russian history. (3) India and the Far East. The Italian enquiry deals only with the third category.

COI, London.

children are gathered here to watch these traditional dances and games during village festival.

UNESCO

CLASSICAL DRAMA maintains its popularity in Japan. Most important of all are the Kabuki plays, a combination of acting, singing and dancing with costumes and stage settings of fabulous colours.

Compared with the history of Japan, that of China is rushed over hurriedly and its contemporary history is not properly explained, nor are the reasons for the present evolution dealt with thoroughly."

Similar criticisms come from Germany: "Some attempt is made to treat the early history of the South, South-East and Eastern civilizations. In general, books are silent about cultures other than those of the north of India and China. During the modern era the most important place is given to Japan. There is a great variation in the treatment of China. Some books consider it as an object of the foreign struggle for power, others stress the Revolution of 1911 and the national evolution of the inter-war period. Facts about India are limited almost exclusively to a few general references to India's position and importance within the British Empire. In the books examined, the whole of the South East Asian region is almost entirely neglected."

The report summing up the situation in France recognizes that in primary schools history teaching is centered on the history of Europe and particularly Western Europe. "The place and importance alloted to events and civilizations outside Europe is proportional to the relationship that they have (apparently, at least) with the history of Western Europe. As regards Asian countries, the further away they are geographically from Western Europe the rarer the references become."

Sweden speaks of "serious gaps," particularly in the spread of Mohammedanism towards the East, Hinduism and its historical background, and Russia's development as a Great Asian Power. Referring to the spread of Mohammedanism Sweden admits that "Not only is no information given on how and when this expansion occurred, it is not even mentioned. The current controversies in India therefore lack all background and are introduced incoherently. The fact that the population of Indonesia has been Mohammedan since the 16th century is not mentioned at all. Nowhere is an account given of the part Mohammedanism has played in the foundation of states both in the past and the present, nor of present-day Islam in North Africa, Pakistan and the Near East. It will, unfortunately, not be saying too much if it is maintained that most Swedish pupils leave school without having clear ideas of the varied literature, art and world of ideas of Persia, India, Indonesia and China."

A limited survey in England and Wales focuses on the treatment of India and China in history textbooks used by children in the 11 to 16 age bracket. "In general," it says, it would seem that the amount of space and the general significance accorded to China and India are generally adequate considering the aims and scope of the syllabuses and the limited time available for historical study. This adequacy, however, is not true of all books, especially as regards many so-called World Histories, as, for example in their sections dealing with Ancient Times. Asia, apart from the Middle East, is rarely given due space and significance, the aim being to give a background to European culture. *(Cont'd on next page)*

Eric Schwab-UNESCO.

'CELESTIAL HELMETS' and silken brocade costumes are worn by young dancers in one of Bangkok's 400 temples.

ASIA *(Continued)*

"Some books by their titles purport to deal with the whole Modern World, when in fact the Western world is meant. Apart from misleading titles, some books are perhaps providing a rather simplified view in suggesting that our culture and that of what is called Western civilization has its roots only in the Middle East and the Mediterranean world.

"In the books which cover Ancient history there is frequent omission of the early periods of Asiatic history when India and China developed their own civilizations and in the books dealing with later periods internal developments in these regions are rarely mentioned apart from incidental references in connexion with commercial, or military or colonial contacts; while recent twentieth century developments are rarely given more than cursory attention.

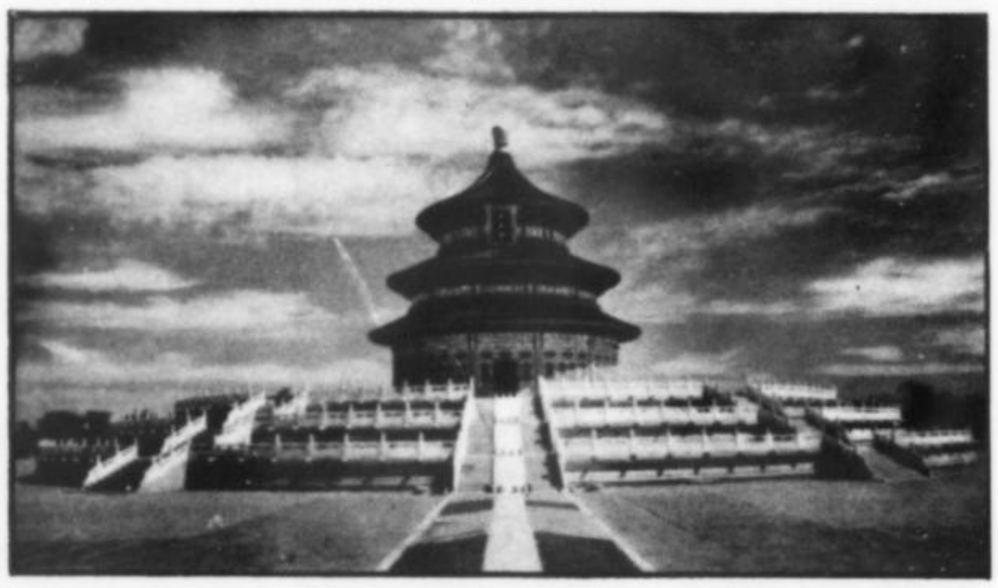
Govt. of India.

HAVA MAHAL, The Palace of the Winds at Udaipur, northern India, is one of many still surviving Rajput palaces and forts.

"There are commonly references, for example, to Darius and Alexander, to Marco Polo and later voyagers, and then no further references, until Western impact upon what are presented as decadent or disorderly states of later times is noted. It is not uncommon in the better books to find some reference to Buddha, Asoka, and Confucius, and of our British and European debt to early civilizations, including the Indian and Chinese, in certain respects. One book notes that China 'had a settled religion and culture many centuries before Christian times', and refers to the patronage by Jenghiz Khan of scientists and writers."

A report from Poland estimates that between 0,3 % and 6 % of textbook contents are devoted to the history and cultural development of China, India and the Arabian peninsular. "We realize", says the report, "that the space alloted to the rich and ancient civilizations of the Asian peoples is still too small, and we are at present studying means of assigning more importance to this subject in the curriculum, without overtaxing the pupils."

It is admitted by most of the countries surveyed that Asian history is seen almost exclusively from the European point of view. The Italian report goes even further, stating "textbooks generally present Asia as one of the areas where the enterprise and vigour of European nations have been most widely exercized. Only in textbooks on contemporary history do we find any treatment of Asian countries which is not linked to European expansion, but even here the approach is decidedly European."



Hedda Hammer, Pekin.

'TEMPLE OF HEAVEN'. Classical Chinese architecture aims to harmonize buildings with the landscape rather than to dominate it.

Werner Bischof, Magnum.

KYOTO TEMPLE. There are well over 3,000 temples and shrines in what was formerly the ancient capital of Japan.

This lack of perspective is also mentioned in the British report which says that India and China normally come into the picture only as incidental factors in European or national development and in relation to the extension of Western influence.

But in addition to glaring omissions and haphazard treatment there is a dangerous tendency to see certain people of Asia in terms of sweeping generalizations and time-worn clichés.

Britain, however, reports that while "little positive contribution is in fact being made towards the understanding of Asiatic peoples by the contents of most history textbooks in common use, on the other hand, except for a few prejudiced phrases or distorted references in a number of books mostly published a considerable time ago, little is done to harm reasonable relationships, " adding that this is so only because so little relevance to the problem is in fact being covered at all.

Morin-UNESCO.

BABYLONIAN RUINS with animal motif bas-reliefs on crumbling brick walls.

Dealing with the same question, the Italian survey finds that while textbook writers cannot be accused of bias or social prejudice the picture given of Asian countries is based on common clichés which, even if they can often be justified, could well stand revision or at least more subtle explanation. These are some of the examples found in Italian textbooks:

India : on the contrast between pomp and poverty.

"Probably no country is poorer or richer than India."

"The population is mainly rural, poverty-stricken and wretched, and is exploited by the nabobs."

China : on inertia and immobility.

"The Chinese Empire, immobile in its outmoded political and social structure, steadfastly refused to modernize and open its doors to European trade."

"China, after reaching a high level of civilization in the past, remained sunk in the torpor of its secular inertia."

Japan :

The cliché on Japan (the most admired of Asiatic countries in Italian history books) is that of "the pupil who surpasses the teacher", the teacher obviously being Europe. "In little more than 20 years the Nippon Empire succeeded in creating a completely modern society, fully equipped in the economic and social spheres. *(Cont'd on page 12)*

THE CLOSED BOOK

As a result of a suggestion from Unesco that Western countries set up committees to survey their history textbooks and see what information their pupils are getting about Asia, the Belgian Federation of History Teachers carried out three special studies. Below, we publish their main conclusions which show crisply and frankly a situation that is unfortunately typical of most Western countries today. The findings do not necessarily express the views of the Belgian Government or the Belgian National Commission for Unesco.

ANTIQUITY, as we get to know it from our school textbooks, is essentially Mediterranean, and mainly Greek and Roman. The existence of the early Chinese civilizations, or of the 1,500 years of Hindu evolution before the birth of Christ—in short, the part played by Asia in ancient times—is completely neglected. Alexander's expedition is usually the sole excursion that, metaphorically speaking, we permit ourselves into the East.

Our view of the Middle Ages is also systematically centred on Europe. A few brief allusions to Marco Polo and to adventurous voyages in Asiatic seas are all that we can rely upon to present to youthful minds the existence of a vast reservoir of human beings and unknown civilizations on the other side of the world. Our Modern History is *our* modern history ; Asia plays but a small role in it. Generally speaking, it is quite forgotten. If mention is sometimes made of South East Asia, it is to speak of the Portuguese and Dutch Establishments; if India is referred to, it is to honour the memory of men such as Suffren or Dupleix.

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Only with contemporary history does Asia really take shape before us ; all our textbooks in current use deal more or less fully with that Continent. But we should say at once that they do not usually do so in a systematic or thorough manner, such as would suffice to teach young people about the ways of life, the economies, the social structures and the spiritual, intellectual or moral outlook of the Asian peoples. After reading the principal textbooks is use, we can make the following observations:

The history of the Asiatic peoples is nearly always approached from the standpoint of European policy and interests. The facts related under the heading "European Expansion in Asia" are solely those which serve to explain the military or economic exploits of European countries.

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The history of Asia is not only superficial, but incomplete. Although Japan—a first-class power at the end of the 19th century —is fairly well known, China is less known and India more neglected still, while Malaya, Korea, Mongolia, Burma and the Netherlands East Indies are omitted from the picture altogether.

The human side of history is left out of account. The school manuals tell us, perhaps, about the East India Company and the Indian Mutiny; but the Japanese, the Asiatic of whatever race, continues to remain a closed book. The ways of life, the social structures, the aspirations of these peoples remain veiled from us; we learn nothing of their standard of living, their level of education, the meaning of their religions, or their internal administration. The colonial and imperialist tradition of nineteenth-century Europe is palpable in these pages; it is, therefore, not as citizens of the world that we discover the Continent of Asia.

A certain number of the textbooks in use do not pursue their subject beyond the year 1914. A special study is sometimes devoted to Japan, but the rest of Asia is left in obscurity.

The following general picture may therefore be drawn:

1. The whole aspect of Human History, so far as Ancient Times and the Middle Ages are concerned, is liable to be falsified by almost complete ignorance of the principal centres of the civilization of Asia.

2. Contemporary Asiatic history is so presented as to encourage an approach to current Eastern problems with the mentality, almost, of a person living at the end of the 19th century.

3. We know too little of the inner life of these peoples, and of their economic circumstances.

4. Only the great political issues of concern to Europe are studied; nothing without a European context exists.

5. It might be desirable that every Asian country should be given a place in our Contemporary History, and that we should be briefly documented on the social, moral, intellectual, spiritual, economic and artistic evolution of the great Asiatic centres, past and present.

6. In view of the current reawakening of Asia, it is more than ever important that our school textbooks should deal with the history of that Continent and its development since 1918. It would be desirable for them to include a treatment of topical problems—a delicate matter, which the popular press is so ready to serve up to young minds that are uninstructed or inexperienced in these questions.

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In conclusion:

From the majority of textbooks in use, it is apparent that, despite their authors' evident attempts at objectivity, little space is devoted to Asian countries in these books; Asian history is seen almost exclusively from the European standpoint ; these peoples remain little known, since their dealings with other countries teach us nothing about them; our view of Asia remains fragmentary and biased, and though "modern" Europe may be familiar to us, Asia is certainly not.

'Europeanization' equals 'civilization'

Thus it managed to rival the most advanced nations of the West."

"With amazing speed, the Japanese people accepted European civilization, or rather, superimposed on its ancient ways the products of Western mechanized civilization."

As has already been noted, most Western history textbooks tend to judge Asian people according to a completely Occidental code. The following paragraph from the report based on Italian textbooks could apply to almost all Western nations : The ability to adapt to European ideas and techniques is considered a mark of merit. Proof of the intelligence and educability of a people is sometimes seen in the skill with which it "Europeanizes" itself. A country which has adopted a political structure on European lines is considered to be really "civilized". Sometimes the impression is given that European expansion can never be regarded as anything else but a good thing.

Patronizing, pitying, attitudes

PRIOR to Unesco's international investigation, the first and probably the most meticulous attempt to discover what schoolchildren have been taught about Asia and the Far East was made in the United States just ten years ago. This study led to a number of general conclusions which are worth recalling today:

- **The wide variations in Asiatic cultures** are often submerged in uniform generalities. The great personages of Asian history are virtually ignored.
- **The treatment of Asia** in most textbooks is so episodic and references are so light and scattered that pupils are not likely to assemble them in any coherent pattern.
- **Backwardness in industrial development** is too often left to mean backwardness in every aspect of development.
- **Stereotyped phrases** are commonly used, e.g. "backward peoples of the Orient" ; "natives" ; "uncivilized" ; "white man s burden".
- **In U.S. history** there is rarely a single, relatively full account of American relations with Asia ; the material is scattered and unintegrated.
- **Asia's place** in contemporary affairs receives insufficient attention.

In general, the 1946 study of Asia in American textbooks found that few statements directly engendered objectionable attitudes in the minds of young readers. But students saw the culture, civilization and standards of living of the peoples of the East only through the Western eyeglasses of a highly industrialized civilization. This often created in boys and girls a feeling of superiority and a patronizing, pitying attitude.

A new report, submitted to UNESCO by the U.S. Office of Education in January of this year, paints something of a brighter picture and finds the general situation "encouraging". Appraising what has happened in the past decade, it notes increasing attention to Asian countries in study courses, and a general awareness of the need for more teaching about Asia in teachers' discussion groups and publications.

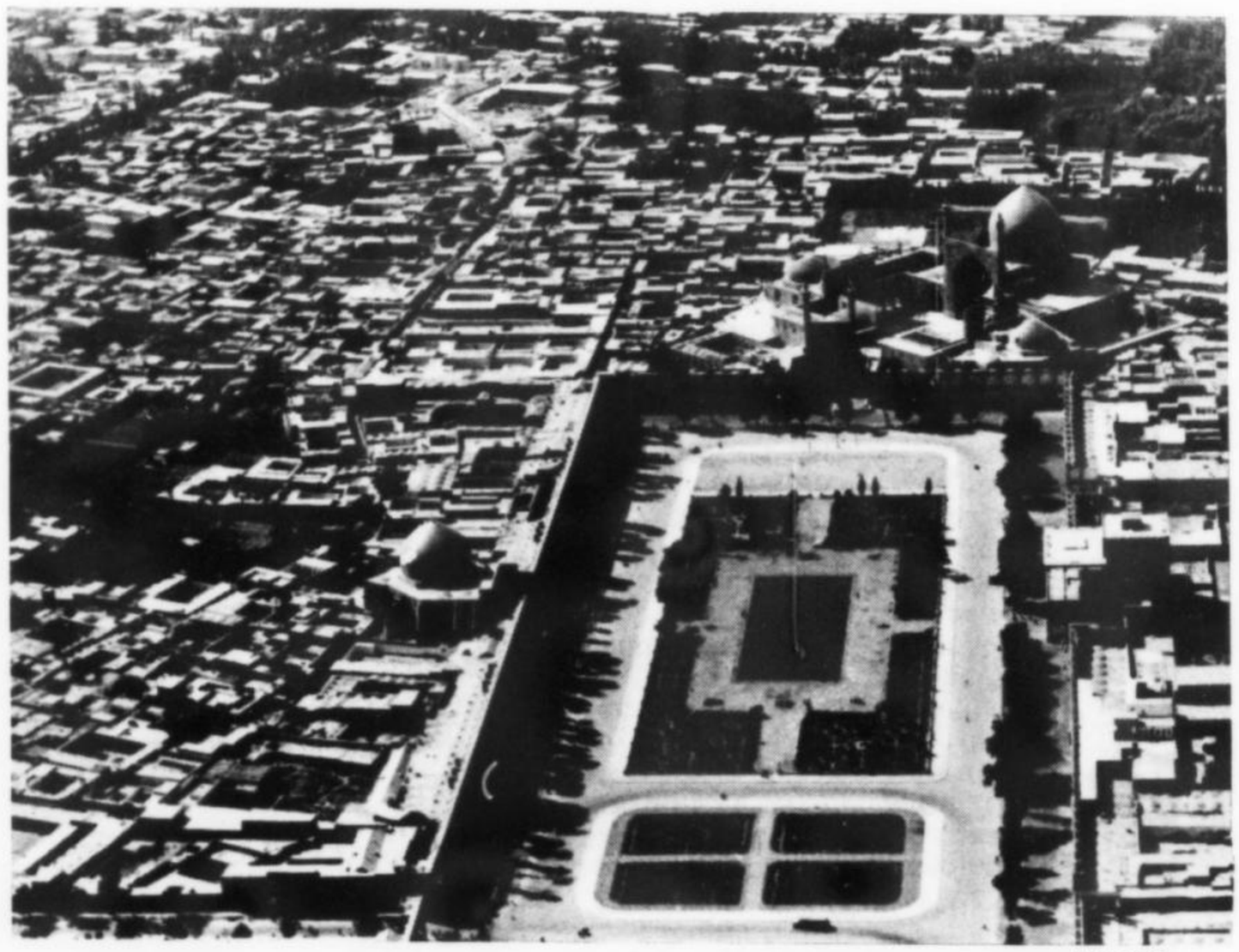
Talks with textbook authors and a look at the textbooks themselves show that progress has been made in certain directions. Statements that are derogatory to Asians, stereotypes which were commonly used, expressions such as "barbarian", "uncivilized", "backward people" have largely disappeared from textbooks. Editors and publishers are trying to stress the similarities between Asian and Western peoples rather than the differences.

Much perplexity seems to exist however as to where the study of Asia should start, whether recent history should be stressed, or the Golden Age, or the earlier origins of Asian peoples and cultures. On the other hand, many history teachers still feel very strongly that European history should receive the greatest emphasis since it serves as a background for understanding American civilization. If Islamic history is given new treatment it is often because it is seen as the chapter in Asian history which most touches the history of Europe.

The U.S. report concludes on a half-pessimistic, half-optimistic note. "Changes come slowly and pressures for the status quo are strong", it admits, "yet some action and change can be detected."

The difficulties all Western nations are encountering in their sincere attempts to improve the treatment of Asia in their textbooks are as varied as their teaching syllabuses are different. The geographical situation of a country, its historical position and relationships, its views as to the nature, scope and purpose of education generally and of history teaching in particular, are all important factors that cannot be lightly brushed aside. Yet despite these great differences, each nation, in its own way, can do much to promote a better understanding of Asia in the classroom. The surveys in fact make a number of suggestions which textbook authors might consider when revising their books or preparing new ones.

The French report goes much further and raises a fundamental question. Referring to history teaching in primary schools where, it says, "the place given to Asia is extremely reduced in every respect", it explains that this situation reflects the present syllabus requirements and asks whether a complete reorganization of history teaching at this level should not be undertaken. Like the Belgian Swedish and German reports it calls for the inclusion of more civilizations and regions of Asia in the teaching syllabus regardless of whether they have had special contacts with the West. At present each Western nation seems to concentrate on a specific region, e. g.



UNESCO.

ANCIENT ISFAHAN was once a capital city in the ancient kingdom of Persia. Two thousand years ago before its decline the Persian Empire stretched from the Indus River in the east to the Aegean Sea in the West. Arts and sciences flourished again in later times under the Arabian caliphs.

Great Britain on India, France on Islam and the Arab world, Greece on Byzantium and the Near East, Hungary on China, etc.

Some countries, like Belgium, Germany and the U.S.A., suggest that more place be given to recent developments and to 20th century aspirations and movements in Asia as part of the background of our complex and interconnected world which future citizens need to understand.

Great Asians are neglected

OTHER specific suggestions for changed textbook treatment include:

◆ More great figures in Asian history and culture should be included, perhaps at the expense of colonial heroes such as Clive in India. (Italian, British, American reports). The Italian report notes: "History books hardly pause to mention the great men of Asia. Those most usually named are conquerors while poets, writers and thinkers are neglected."

◆ The great Asian civilizations should be presented as integral wholes along with the life and cultural traditions of *peoples* both before and after colonial conquest. Asians should not be presented as living in static communities, unable to develop without the inspiration of Western contact. Accounts should be given of the real levels of independent civilization achieved without Western influence as well as the specific contributions of Asia to human progress.

◆ Asian history should not be judged exclusively through Western eyes but should be viewed in the same spirit as that in which historians are prepared to view Western developments, i.e. sympathetically but critically, with proper regard for sources and in proper perspective. (Italy, Germany, Britain).

◆ When past conflicts and controversial questions are treated they should be presented fairly and with balance. Some countries suggest that more than one view should be given of a controversial issue (U.S.A., Britain), others that a "correct interpretation" be given (Poland).

◆ Parallels with Western development should not be overlooked (Italy, Poland), although points of variation are more revealing. Some suggested topics : migrations of peoples and imperial conquests within Asia ; feudalism in its various forms in Asia ; nationalist movements ; early industrialism in Asian countries; population problems; social struggles; struggles against nature and disease.

FAO

PEOPLE OF CEYLON, even the most humble, are still proud of the ancient civilization which once flourished on their island. In the north, the ruins of great palaces and temples tell the story of past glories.

It was widely pointed out that to obtain worthwhile results greater use should be made of supplementary materials —more and better wallmaps and charts, background books, anthologies and booklists—in conjunction with improved textbooks. Many countries feel that not enough use is being made of materials such as translations of classical and contemporary Asian literature, pictures of art, sculpture and architecture, illustrations of living conditions and cultural activities, nor are enough schools benefitting from the facilities, offered by libraries. museums and art galleries as well as by the mass media teaching aids like films, film-strips, radio and television.

It is obvious that textbooks and school courses cannot be modified with a flick of the wrist. The problem cannot be solved by simply adding masses of facts for which there would be no room either in school curricula or textbooks. In many countries improvements, realistically speaking, can be hoped for only in terms of a broader awareness, a wider outlook and a balanced attitude toward Asia on the part of the teacher, made possible through his continued studies and his use of better and more plentiful supplementary material.

In May of this year, teachers and historians from Western countries will be meeting at UNESCO's headquarters in Paris to study these and other suggestions in the light of all the surveys made and their own experience. They will have to consider what basic facts and ideas are really important for an understanding of the Asian people and how these can best be presented in the classroom.

Their work will form a basis for future exchanges between Western and Eastern educators, and will be a stepping stone to a second UNESCO study in which, this time, Asian countries will be asked to take a look at the picture their textbooks present of Western countries.

Morin-UNESCO.

RIVERS ARE ROADS in Burma, where they form the main lines of communication between the mountain barriers. Traditionally a land of Buddhist teaching and art, Burma is dotted with pagodas, each village pagoda being also a local school where the children are taught by Buddhist priests.

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Birmingham

'Daddy, what's the good of history?'

by C. Peter Hill (★)

"DADDY, what's the good of history?" With this question, put by a small boy to a father who was a historian, the French historian, Marc Bloch, began his remarkable essay, *Apologie pour l'histoire, ou Métier d'historien*. As Bloch observed, the small boy in his apparently naive enquiry had with the embarrassing directness of youth raised a fundamental question. What is the use of historical study in a practical world ? It is a question that strikes with double force the thousands of men and women whose daily task it is to teach history to children of all ages in the schools of the world. Bloch and other eminent historians of many lands have argued cogently that history is a study worthy of the adult mind, opening a door to wisdom and tolerance and a power of profound criticism.

History can satisfy in a unique way the growing child's curiosity about other people, about their lives, personalities, deeds and ideas ; and it can awaken an imaginative wonder and excitement about the whole world of humanity past and present. History can develop an understanding of the cultural heritage of mankind, or provide a measure of background knowledge for the appreciation of literature, art and ways of life of other people. In the realm of intellectual discipline, the study of history can train pupils to be accurate in comprehension and expression, to weigh evidence, to separate the trivial from the significant, to distinguish between propaganda and truth.

Rich harvest from classroom seeds

HISTORY can provide twentieth-century men with standards of reference against which to measure values and achievements of their own age ; it can encourage an enlightened awareness of the problems of modern communities, political, social and economic. Not least important, it can train men to handle controversial questions in a spirit which searches for truth, insists on free discussion, and permits compromise. This is a rich harvest for any school subject to yield. No teacher of history would maintain that he can do more than sow some of its seeds and nourish them so long as his pupils are still at school. But he will assert confidently that the seeds are worth the sowing.

There can be little doubt that the majority of history teachers the world over, called on to justify their work, would find common ground in a single concept—that of training for national citizenship. The child is one day to vote, perhaps to serve in the army, to pay taxes, to take a part great or small in the working life of his native land, to carry out the duties of a citizen. One of the special functions of history teaching in schools therefore has been to help to develop in children a love of their own country, and an understanding of its traditions and ways of life ; how the homeland has become united or has freed itself from foreign rulers, how its system of government has come into being, what are its distinctive customs and traditions, what changes have taken place in its economic and social life, and so on. A survey of history curricula in the schools of the majority of member states of UNESCO reveals that the teaching of national history predominates at every stage of the school course, and is as evident in countries with a decentralized school system as in those where national control of education is far-reaching.

This is understandable and reasonable. But the citizen these days must concern himself with problems that transcend national frontiers. For men now live on a globe which is shrinking and a world which is fast becoming a closely interrelated unit. Nation is dependent on nation as never before. This dependence, clear in the friendly intercourse of peacetime, has been driven into men's minds and hearts by the terrible argument of war. Men must learn to live together, and the two world wars of this century have brought in their train the first elaborate attempts to establish permanent international organizations in the political field, the League of Nations and the United Nations. The League did not endure ; U.N. remains, embodying the political concept of the twentieth century, that of constructive co-operation between the nations of the world.

In the teaching of the past, historical truth has often been sacrificed in the interests of national pride, and history has often been distorted in order to arouse patriotic emotions. Children have often been left with the idea that contacts between nations in different parts of the world are invariably connected, directly or indirectly, with war. The chauvinist has made history serve the purposes of nationalism ; the history textbook, with its unavoidable generalizations and its necessary simplifications, has frequently been turned into a powerful instrument of this nationalism. (1).

Certainly, in the last 50 years, the teaching of history in many countries has greatly improved, in this as in many other respects ; some textbooks have become more objective in their presentation of facts, syllabuses have become more international in their outlook and scope. But the need for further improvement remains great, and it becomes daily more urgent. Children of today must grow up to know that there are other types of human communities than their own and they must learn that

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(★) *This article is taken from "Suggestions on the Teaching of History", published by* UNESCO.

(1) *See the* UNESCO *volume, "History Textbooks and International Understanding", by J.A. Lauwerys : 75 cents; 4/-; 200 frs.*

the past has made other countries what they are, just as it has made their own what it is.

History properly taught can help men to become critical and humane, just as wrongly taught it can turn them into bigots and fanatics. For the child can begin to develop, even from an elementary historical training, qualities and attitudes of mind which all aid international understanding. He can acquire an abiding interest in the lives and achievements of peoples outside his own homeland and realize what they have contributed to the common cultural inheritance of man ; he can learn to be accurate and critical and grasp the idea of change as a factor in human affairs.

The cause of international understanding benefits yet further when children reach adulthood knowing something of the causes and results of past human conflicts, and something of the history of man's efforts towards international co-operation, and when the history they have learned teaches them both about the growing interdependence of nations and about the strenuous efforts of millions of individual men to establish human freedoms.

Few would deny that international understanding is a desirable result of history teaching, and that the teacher who strives to promote it is pursuing a laudable end. But many will ask whether history which has formerly been focused on national concerns is now to be distorted to serve international ends. The answer is emphatically "no". There may be teachers who believe that by omitting or by glossing over the wars and international rivalries of the past they will thereby promote the spread of international understanding in the present ; but surely they are very few. This would be a fallacious practice, educating the child to unreality; peace is not gained by pretending wars have not existed.

Champollion and the Rosetta Stone

WHAT principles might guide the teacher to select materials which would contribute to international understanding? Some suggestions on this score have been advanced by a committee of eight experts, professional historians and teachers of history, at the request of UNESCO. These suggested principles are as follows:

The search for truth: "History is a record of a people's past based on a critical examination of documents and other facts. The essentials of this historical method are not beyond the grasp of even young children. Concrete examples, such as the story of the Rosetta stone, which enabled Champollion to establish the first principles of the deciphering of Egyptian hieroglyphics, vividly illustrate the fundamental processes involved. This search for the facts can be used to illustrate one side of search for historic truth.

"The other side is the truth of historic interpretation. The facts cannot be changed, but the interpretation of them can and does change. An explanation of archaeological techniques (excavation and research are going on in most countries) will demonstrate how the past can be investigated, what facts archaeological remains can reveal and what interpretations can be placed upon them. If children can be brought to appreciate the distinction between the objectivity of facts and the inevitable subjectivity of interpretation, an invaluable lesson will have been learnt. They will be less likely in adult life to fall victims to propaganda."

History as an evolutionary process: "Pupils should be helped to realize that history is an account of an evolutionary process, that man has conquered the world by slow degrees and re-fashioned it to fit his needs; that technological advances, to which peoples all over the world have contributed, have accelerated the evolution of human societies; that civilizations have developed, matured, and died, to be replaced by new civilizations which have always preserved some part of the heritage left by those who had gone before. History should not be presented as if it were static. On the contrary, it is a dynamic story of continual change. Pupils should be helped to appreciate the unity of history, and not to view it as a broken pattern of stories which they are all too likely to equate with tales of adventure."

Mutual influence among Nations and Peoples: "In this connexion children can be shown that races and nations have never really lived in complete isolation from each other. In technology, politics, culture and philosophy, there have been constant exchanges, borrowings and mutual influences. Teachers should make a point of seeking out examples of interchanges of this kind from their national history. In order to develop a sense of the interdependence of nations and to avoid encouraging unwarranted feelings of superiority, what their own country has received should be recognized as frankly as what has been contributed to others."

Importance of economic and social factors: "The economic history of the past is still far from complete, but the patient work of historians is gradually bearing fruit. Today many school textbooks give considerable attention to economic and social factors, and in most countries sufficient information is now available to enable teachers to show their pupils how important these factors have been at all periods of human history. The struggle for food and shelter, the bartering of goods, and the growth of means of communication can be easily appreciated even by quite young children. In this way a good basis can be given for a later understanding of the complex economic problems of our time."

Importance of intellectual and moral factors: "Intellectual and moral currents of thought have probably had as great an influence on history as have economic and social factors. Regardless of frontiers, they have influenced millions of men and women throughout the world and inspired them to action. These factors should be brought home to children."

The struggle for tolerance and peace: "Throughout history there has been a time-lag between moral and material progress. Pupils should be helped to understand why this has been so and to see that not only the desire for power of rulers, politicians and national cliques, but also ignorance, intolerance mutual distrust and the prejudice and selfishness of groups and individuals have been responsible. Moreover, intolerance has contributed both to civil and to national wars. In many countries, examples can be taken from national history to show that intolerance and prejudices have been successfully overcome so that former enemies can live together in peace.

"At a suitable age, children must learn that war has brought in its train not only death for millions of soldiers and civilians, men and women, children and old people, but also incalculable suffering and destruction of which the defeated have never been the only victims. War has frequently caused serious damage, or has brought utter ruin in a brief space of time—a few years, months, days, even a few seconds—to the results of centuries of human effort, the achievements of generations of architects, sculptors, painters, engineers and technicians, craftsmen, peasants and labourers of all kinds."

If history is taught in the light of principles such as these, children should be better able to see for themselves how important it is to try to understand their fellow-citizens and the citizens of other nations and to help in the struggle of mankind against prejudice, intolerance and selfishness.

Nefertiti, the Queen of Egypt some 3.000 years ago. She was mother-in-law to the famous King Tutenkhamen.

Copyright J. E. Bulloz

IN THE CENTRE OF THE MAP

Nations see themselves as the hub of history

by Marshall G.S. Hodgson

IN the sixteenth century the Italian missionary, Matteo Ricci, brought to China a European map of the world showing the new discoveries in America. The Chinese were glad to learn about America, but one point in the map offended them. Since it split the earth's surface down the Pacific, China appeared off at the right-hand edge; whereas the Chinese thought of themselves as literally the "Middle Kingdom", which should be in the centre of the map. Ricci pacified them by drawing another map, splitting the Atlantic instead, so that China appeared more central; and maps are still commonly drawn that way in that part of the world.

Europeans of course have clung to the first type of map, showing Europe in the upper centre; while the commonest maps in North America show the U.S.A. in that post of honour, even at the cost of splitting a continent in two. The temptation not only to put one's own land in the centre of the map, but one's own people in the centre of history, seems to be universal.

The most famous case of this is indeed that of the "Middle Kingdom". Many Chinese used to suppose that the Temple of Heaven at the Emperor's capital, Peking, marked the exact centre of the earth's surface. To be sure, Chinese scholars even in the Middle Ages were aware that China could not be said to be mathematically central; they knew the general lay of Europe and Africa and the Indian Ocean, and a writer could remark that the "centre" of the earth was along the equator. Nevertheless, even for sober historians the pivotal fact of human history was the condition of the great Chinese empire, in which was concentrated all the splendour of polished civilization.

At times that empire was strong. Then (as they told it) the Emperor was able to command peace among the fair lands stretching out around his capital ; the choicest products of the mountains on the one hand and the sea on the other poured in to enrich the vast fertile plains of the empire; and the barbarians of the less favoured lands beyond—deserts, mountains, and remote islands—divided and weakened by the Emperor's wise policies, came to bring humble tribute and to learn what they could of the arts of civilization.

Thus came the Koreans, the Japanese, the Tibetans ; thus came also the English from their distant islands, seeking Chinese luxuries and offering little in return the Emperor could approve—such as opium. Even the English envoys were graciously received, but when they showed want of proper respect for the Emperor they were dismissed with contempt.

At other times the imperial power grew feeble, local rulers seized power and tyrannized the people, prosperity faded. It was then (as they told it) that the barbarians came as insulting conquerors, and civilization was eclipsed in the world. Thus came the Central Asian Turks, thus came the Mongols under Kublai Khan; and thus came the English when the Manchu dynasty was declining, invading the Middle Kingdom (whose wealth attracted every barbarous nation), and forcing their crude ways upon the people.

It could in fact be claimed that for a time China was the wealthiest and most populous, the most aesthetically cultivated and even the most powerful state on the earth; but when this fact was made the basis for the Chinese picture of the world, the result was tragic miscalculation.

For the medieval Hindu the world was a place for the purification of souls. Kings and their empires came and went, the gods themselves arose and perished—time was infinite, space immense, with unlimited opportunity for every soul to reap in birth after rebirth what it had sown. In much of the universe, indeed, souls dwelt in untroubled bliss; it was the distinction of our own toiling, earthy regions that here men could choose responsibly between good and evil and their consequences. Here life was arranged for the exercise of virtue, each caste of men having its own function in society; if a man fulfilled one role well, in another life he would have a higher role to play, and might eventually rise beyond the transient vicissitudes of existence altogether.

Accordingly, so far as history was significant, it was as ages varied in the degree to which society was well enough ordered to give virtue its due place. As a given cosmic cycle wore on, disorder increased and justice faded. Our own age (they explained) was in the latter part of such a cycle ; only in the central parts of the earthy regions—in India, that is—was society still well ordered : there Brahmins still offered sacrifices and the other castes ruled or served according to their status.

In the benighted lands to the east and west—so tainted already with decline that pious Brahmins dared not set foot there—souls were doomed to be born as barbarous Mlecchas; there they lived unhallowed lives till they should earn the right to be born in India. As our degenerate age drew on, even in India itself the social order was upset, rulers rose from the basest castes, and finally even Mlecchas entered as conquerors—Muslims from the

west, and even the remotest Europeans. Through all this outward humiliation, however, the Hindu could know that there in the central lands where the sacred Ganges flowed he could still live the way of truth and holiness—inaccessible to lesser breeds of men—and aspire to the highest degrees of rebirth.

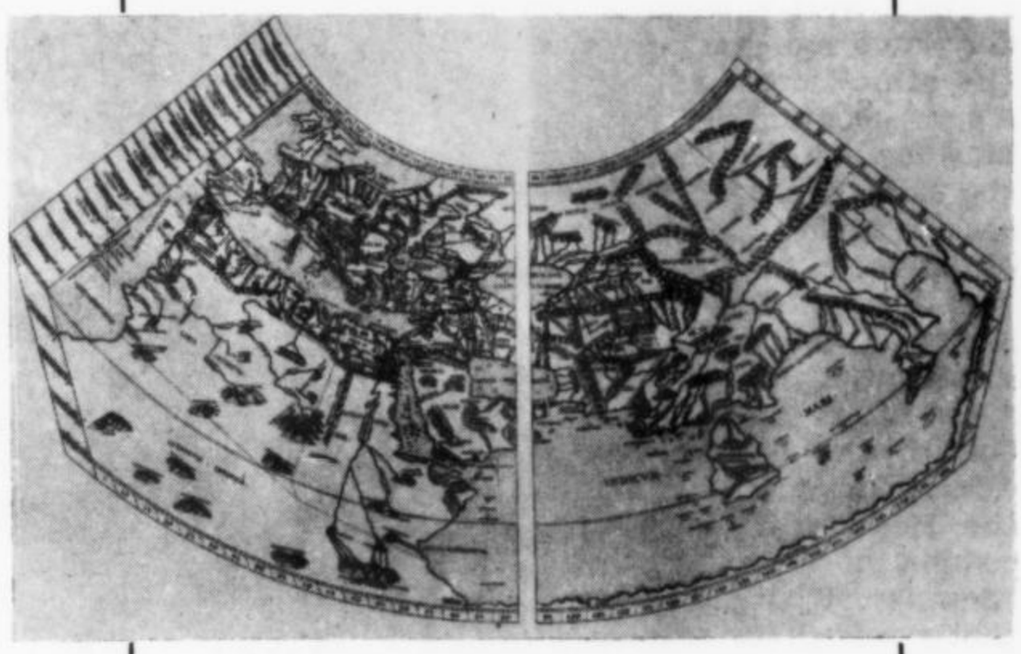
To the medieval Muslim the world looked very different from what it did to his Chinese or to his Hindu contemporaries. History was not a matter of the varying strength and weakness of an imperial centre of authority and civilization, nor was it a passing incident in an infinite succession of worlds. Rather it was the story of a single species created just some 5,000 years ago by God to do His will once for all. From Adam on, God had sent thousands of prophets to the various peoples, bringing to each its laws and sciences; at last he sent Mohammed, proclaiming the final law in which all earlier truth was perfected and which was gradually to prevail over the whole world, replacing all former laws.

Many Muslims believed that Mohammed's birthplace, Mecca, was the centre of the earth's surface. To Mecca, men pilgrimaged yearly from the farthest parts of the earth, and it was supposed that in the heavens above it the angels themselves performed worship ; here was the very throne of God, where heaven and earth were nearest. To be sure, scholars knew that the earth was a sphere, and God equally present everywhere in the hearts of the believers. But their more sober picture of the world was equally effective in supporting the eminence of Islam. They thought of the inhabited quarter of the globe as a land mass lying between the equator and the North Pole, and between the oceans to the west and to the east—roughly Eurasia and northen Africa.

This was divided into seven "climes" from south to north, and from extreme heat to cold. *(Cont'd on next page)*

FROM THE FIRST KNOWN WORLD ATLAS

The most important attempt of the ancient world to place the study of geography on a scientific basis was made by Claudius Ptolemy, celebrated mathematician, astronomer and geographer of Alexandria. His *Geographia*, written in Greek around 140 A.D. comprised eight books which included a general map of the known world and twenty-seven maps covering different countries. Ptolemy's original work written on papyrus, has not survived but copies were made, the oldest dating from the 13th century. In 1886 a manuscript was discovered in the monastery at Mount



Athos, Greece, which included a reproduction of Ptolemy's original world-map. The section of this manuscript containing the map (left) is now in the British Museum. The *Geographia* was printed for the first time in a Latin translation together with maps in Italy in the latter part of the 15th century. Its contents, however, had already become known in Western Europe through manuscript copies, and their study influenced map-making in two ways. They led firstly to the addition of degree lines to maps and secondly to the compilation of new maps of countries which had been inadequately represented by Ptolemy. The map above is a reproduction of an engraving on copper made in Rome in 1478 by a German, Arnold Bucking and published by another German, Conrad Schweinheim, the same year.

IN THE CENTRE OF THE MAP

(Continued)

Muslims writing in the latitude of Syria or Iran explained that in the hot south men grew lazy and so remained backward in civilization; and likewise in the far north where it was too cold—in northern Europe, for instance—men's skins were pallid and their minds sluggish. Hence it was that only in the central, moderate climes, like the Mediterranean lands or Iran, were minds most active and civilization most advanced ; from there the blessings of Islam were gradually being brought even to the remotest areas, among the Negroes in the hot south and the white men in the cold north.

World histories written by medieval Muslims, might therefore, have a preliminary section on the older Persians, Hebrews, and Romans; but, from the time of Mohammed, the modern part of the history dealt almost exclusively with the Islamic peoples. Other peoples might be curious in their quaint ways ; the Chinese might be clever at gadgets, and the Greeks at philosophy ; but now the only peoples whose story really counted were those who had abandoned their old local creeds with their many idols or their many saints' images and joined in the imageless worship of the One God, in the international brotherhood of Islam which, advancing farther every year, already stretched from the straits of Gibraltar to those of Malacca.

The West-Europeans of the same age had many of the same ideas of history and geography as the Muslims, getting them from the same Greek and Hebrew sources ; but their interpretation was very different. For them history was the story of God's progressive dispensations of law or of grace to his favoured people. Out of the descendants of Adam, God has first chosen the Hebrews, but with the coming of Christ it was a "new Israel", the Christians, that received His favours.

Even among the Christians God had made a further selection — casting aside those of the Levant and Greece as heretics or schismatics, in favour of the West-Europeans under the Pope at Rome. The favoured people of each age lived under a succession of great monarchies : in earlier times Chaldean, Persian, and Greek, which all conquered the Hebrews ; but last and greatest, under which Christ Himself was born, the empire of Rome in the west, which should endure till Judgment Day.

The West-Europeans allowed that the centre of the world's surface was Jerusalem (by exaggerating the length of the Mediterranean, their maps could show Spain and China as equally distant from it); but they assured themselves that, just as at the beginning of history Paradise was in the east where the sun rises, so in these latter days the centre of God's vicarship on earth was in the west, where the sun sets ; henceforth Rome was the centre of all authority, spiritual and temporal.

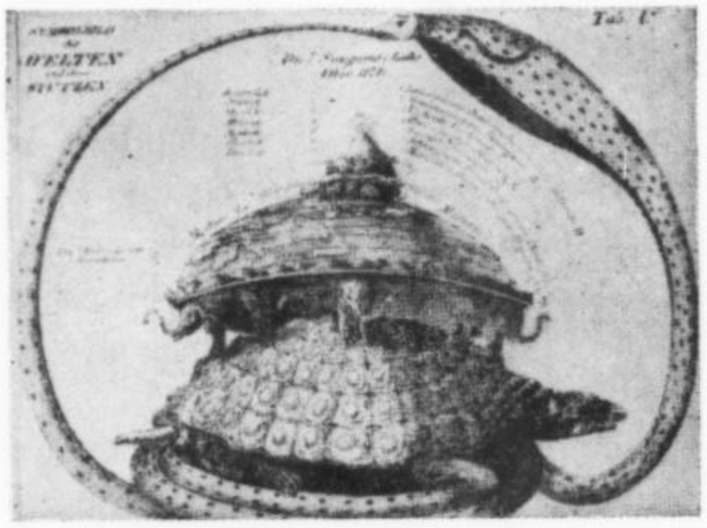
In modern times all these medieval pictures of the world have vanished, or been modified. With the discovery of America and the circumnavigation of the globe, the discovery that Earth is a tiny planet in an immensity of space, that mankind has been upon it hundreds of thousands of years and is still a newcomer, we have had to rethink our situation. The great ideals of faith and of culture have to be seen in spiritual terms rather than as reflected in the very map of the universe.

The West-Europeans were the first to be really faced with the new discoveries and have consequently led the way toward creating a new picture of the world. But they have not yet escaped the temptation to make geography and history centre upon themselves. One need only examine the table of contents of any proper Western "world history". Civilization began in Mesopotamia and Egypt (with perhaps some local variants in India and China); but (it would seem) soon history was almost a monopoly of the Greeks ; and though other peoples might still be curious, in their quaint ways, hereafter it was really only Europe that counted—and after the rise of Rome only Western Europe; here was the home of truth and liberty.

If during long centuries it was hard to find either truth or liberty in Western Europe, this period was regretfully labelled the Dark Ages of mankind; but in modern times the West-Europeans have duly gone forth to enlighten (and subdue) the world—so that the history of a henceforth "Westernized" world may be safely reduced almost to that of the West itself.

The map of the world is constructed accordingly. Westerners distinguish five or six "continents": Africa, Asia, North and South America—and Europe. It is sometimes ingenuously remarked how much smaller Europe is than the "other continents" —yet in political discussions, in grouping statistics, or in historical comparisons these divisions repeatedly recur as if fixed by nature

In European "world atlases" each European country has its own map, with the rest of the world in a few pages at the end. The map ordinarily selected to show the world as a whole is ideally suited to reinforce this way of seeing mankind. On the Mercator world map not only is Europe in the upper centre : it is represented as a good deal larger than the other great culture areas. Most of these lie south of the fortieth parallel, while Europe is almost wholly north of it, where Mercator's projection begins to exaggerate the size of things enormously.

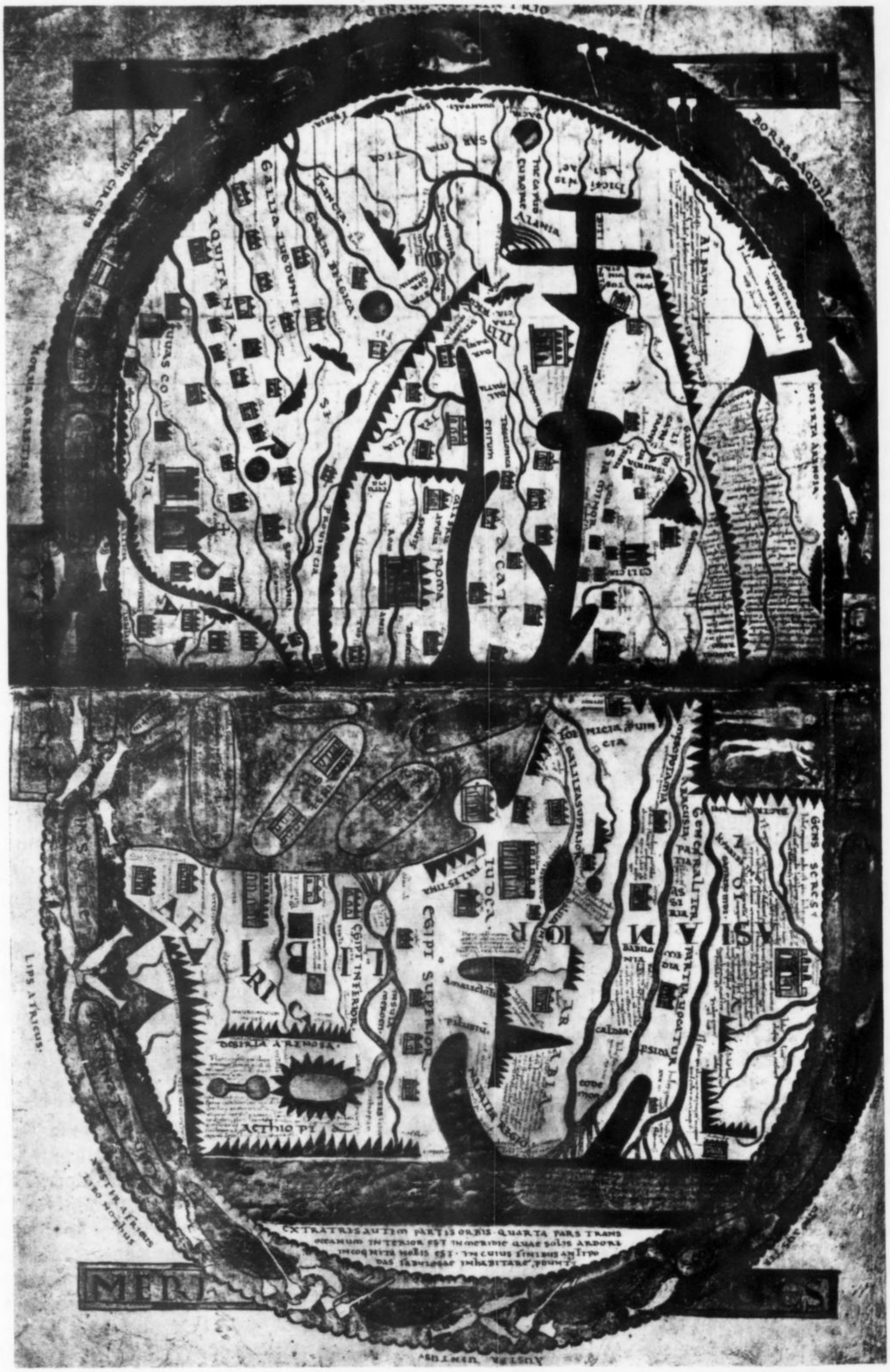


HOW ANCIENT HINDUS SAW THE UNIVERSE

According to an ancient Hindu conception of the universe, the world was supported on the backs of several elephants, standing on a giant turtle. The cosmos is depicted here by a snake, the *Naga*.

Accordingly even on the world map, which ought to provide a sense of proportion, there is space to name a great many places in Europe, while in other populous centres like India or China, shown on a much smaller scale, only a few chief places need be indicated. Although equal-area projections of the world have long been available, in which shapes as well as sizes are much less distorted, Westerners understandably cling to a projection which so markedly flatters them. They explain (as if they were engaged in nothing but sailing) that the true angles given on the Mercator map are of convenience to navigators ; and in atlases and wall-maps, in books of reference and in newspapers, when Westerners turn to see what the world looks like as a whole their preconceptions are authoritatively gratified.

The story is often told of a small tribe whose word for "mankind" was the name for the tribe itself. Other tribes were merely incidental in their picture of the world—perhaps not even fully human. Chinese, Hindus, Muslims, and Westerners alike have smiled perhaps too quickly at the rather perilous naïveté of that small tribe.



ONE OF THE OLDEST CHRISTIAN WORLD-MAPS

This is how Beatus, a geographer and monk at the monastery of Valcavado, Spain, depicted the known world in 776 A.D. Considered to be one of the oldest Christian world-maps, it was attached to his *Commentaria in Apocalypsin* and was probably intended to illustrate the distribution of the apostolic missions throughout the world. It has survived only in ten copies, varying in date from the 9th to the 13th century. The one shown here, made at the monastery of St. Sever in France around 1030 A.D., the most valuable, is now in the collection of the *Bibliothèque Nationale*, in Paris. The earthly paradise is shown at the east of the known world (right of map). The adjoining inscription *Gens Seres* (The silk people), is Beatus's description for the Chinese. Beatus has represented mountain chains by markings with sawlike edges. Like earlier geographers he sees the world as an island in a circumfluous ocean filled with fishes and islands.

A warning against

DEODORIZED HISTORY

by D. W. Brogan

THE MEDITERRANEAN BASIN.

In the second week of January, 1956, the Historical Association of Great Britain celebrated its fiftieth anniversary. It celebrated it in two ways, by discussing problems of research, teaching and what the French call "vulgarisation" and by discussing the impact of history, that is, of historical teaching and writing on society. That in turn led to a discussion of the always topical, always important question of the treatment of history in schools; its dangers and its possibilities.

The problem can be briefly stated. One phenomenon of the nineteenth and twentieth centuries has been the rise of nationalism. The immense growth of nationalist feeling and spread of nationalist doctrine may not have been the sole cause of the great wars from which the world is still suffering, but nationalism is certainly one of the causes; its growth one of the present dangers. It is also a fact that nationalism, however deep an emotion, however legitimate a doctrine, has been aided in its progress (if that is the word) by the concurrent spread of general literacy, by the creation of systems of education which had for one of their primary objects, the teaching of a national version of history, either of the history of a nation or of the history of the world.

DISAPPEARING ACT.

CHARLES MARTEL.

So remote and so innocuous

Until recently, indeed, until after the first world war, the idea that there *could* be any other kind of history teaching in schools would have seemed scandalous. The object of history teaching was just to provide a factual basis for nationalist feeling, to give to the boys and girls brought into the state school system a body of organized knowledge of the past of their nation and of its relations with the outside world, not a vague, neutral, merely academic body of knowledge, but a concrete "useful" nationalist view of the nation and the world.

All educational systems aimed at this; all achieved a great deal of success in their aim. It would not be too much to say that, before 1914, if it had been found that French and German boys had been given the same picture of a Franco-German controversy, it would have been felt, on both sides of the Rhine, that the teachers had failed miserably in their manifest duty. The object of history-teaching was not to teach neutral views but to reinforce natural, i.e. national, feeling.

Of course, some of this nationalist teaching was remote and so innocuous. At school in Scotland during the first war, I was taught a great deal about the wickedness of King Edward I of England and about the absurdity of his claims to be overlord of Scotland. But King Edward I died in 1307 and such teaching did not seriously distort the mind, although it may have wasted school time. It was very different when German schoolboys were told more than once of the burning of the castle of Heidelberg by the French, and French schoolboys of the burning of the castle of Saint-Cloud by the Germans.

'Burning' questions of the war of 1812

These were, if not recent events, living in artificially fostered memories. An American schoolboy, told of the burning of the White House, but not of the burning of the parliament building of Upper Canada in what is now Toronto, was likely to be at cross purposes with a Canadian who had received a different version of the war of 1812. (An English schoolboy would be under another disadvantage; he would not know of either.)

It would be easy to multiply examples of such artificially fostered historical memories and historial disputes. Sometimes, the disputes were not entirely artificial. If there was a certain amount of historical bickering between the scholars of the Netherlands and of Belgium after the first war, there was also a genuine controversy over the regime of the Scheldt.

But, for the most part, historical argument was

directed to backing up not only a specific national position, but a general national position, too often to stiffening the national morale against a permanent and dangerous enemy. (It is not often noticed that the nationalist preoccupation with "teaching the young how to shoot" was an unconscious tribute to the natural good sense and good temper of the young. It was felt, as it is sung in the musical comedy *South Pacific,* "they've got to be taught").

If only the books had been switched

It would be wrong to say that there had been no improvement in history teaching or history textbooks before 1914. True, it often took the form of finding better scholarly reasons for telling the old story, but the very idea that scholarship had claims and usefulness in such a task was, on the whole, a gain. But some of the gain was superficial. If French textbooks were less nationalist, that was part of an internal change in French politics, not necessarily a gain for pure scholarship. If the official northern legend of the origins and conduct of the American Civil War was contradicted and, to some degree exploded by southern historians and that revision given currency in southern textbooks, that was only a tactical gain if the northern pupils still read only the northern version, the southern pupils only the southern.

NAPOLEON OUTSIDE MOSCOW.

If nations or sections could have simply changed textbooks, that would have been different and better. As it was the boast that "*nous avons changé tout cela*" was empty. The details might have been altered but the spirit was the same. History was a weapon, not a tool. The ideas are commonplaces today, but we must remember that they have only recently become commonplaces and that they are far from being commonplaces universally accepted in many parts of the world, especially in the new school systems of the nations that have recently come to independent status. It is, therefore, worthwhile repeating that to think of history, not as a tool for the understanding of our human situation, but as a weapon to be forged for a war that, hot or cold, it is assumed will always go on, is to risk creating a public opinion like that of Europe in 1914 and, to some extent, in 1939.

The most simple solution to the problem and one that has some merits is to secure that the common textbooks in school use are not only written in a spirit of objective scholarship, but that they are controlled by an outside body of scholars. This, in practice, means that the textbooks of nations which are supposed to have a hereditary enemy, are to be revised in the light of criticisms made by scholars and educationists of the hereditary enemy who, in turn, submit the textbooks of their nation, to similar criticism.

DAMOCLES.

As far as this goes, it is probably useful. But not only does it not go far enough; it may be dangerous in a way that is neglected. Ths first danger of not going far enough, I shall deal with later. The second calls for brief comment. If the main fault of textbooks is harping on old national controversies, giving the idea that international relations consists of war and the material and spiritual preparation for war, it is not enough to take up a series of problems (for example the origins of the war of 1870) and try to get agreement on the question.

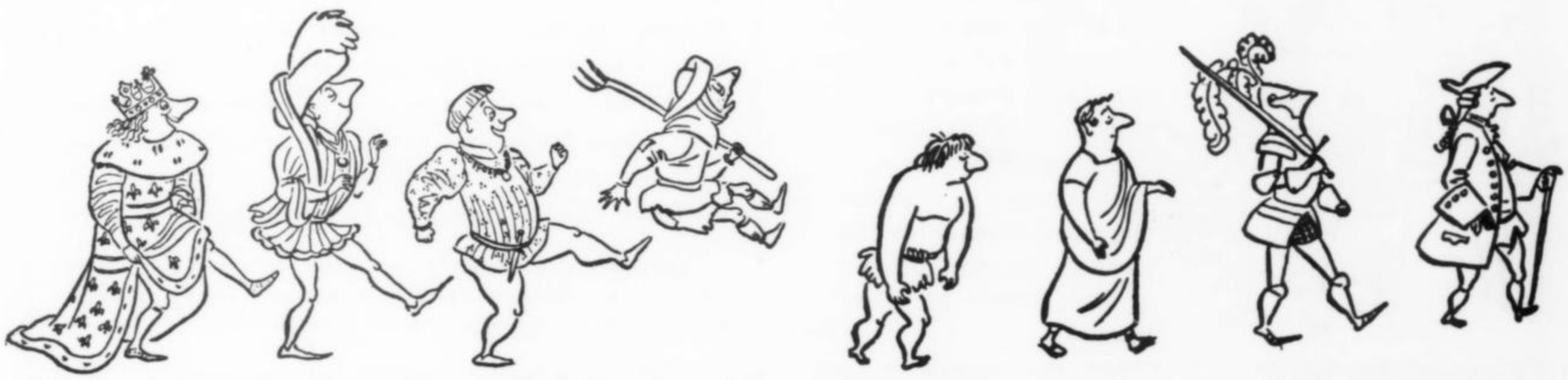
First of all, it may not be possible to get agreement on the solution of the problem. There may, indeed, be no solution at all.

We may never know what Bismarck had in mind in 1870, as apart from what he said he had in mind in 1890 and after. Frenchmen may naturally be less ready to give him the benefit of the doubt than Germans or may be more so if they detest Napoleon III more than they do Bismarck!

Winding up with dull, dry history

But much more serious is the implication that, if you clear up these controversies, you have got very far. For this, in turn, may lead to dull history, to a neutral least-common-denominator history that is hardly worth teaching and it may, which is more serious, reinforce the view that history is conflict, controversy, that, indeed, there is much to be said on both sides, but that all that matters is the result. That can lead innocently to worship of what William James called "the bitch Goddess success". The old, pugnacious, partisan history is no worse than that.

(Cont'd on next page)



Deodorizing history

(Continued)

But the danger of not going far enough is greater. Many, perhaps most of the most fruitful problems of history are not problems of national conflict at all. They may be success stories or stories of great efforts that, as far as we can see, failed. But they are not national success stories or national failures either.

How much ink and temper has been wasted in discussing whether Charlemagne was a Frenchman or a German, a question he could not have understood had it been put to him in the manner of a modern questionnaire! How much more fruitful is a discussion of the reasons for the limited success of Charlemagne's great experiment, how much more fruitful the pursuit of understanding than either the scoring of nationalist points or laborious explanations of national misunderstandings.

Wholesome but just not good

If we want good history textbooks and we should (it is one of our greatest needs) let us think of them positively. One of the greatest problems of world society is created by the belief, common in Asia and Africa, that the West cares nothing for their sentiments. How much more useful than rewriting the story of English rule in India in an apologetic fashion would it be for English school textbooks to ignore the short period of English rule and make India before the European invasions an historical theme of the first magnitude.

The deodorized history of some propagandists has one weakness, it may have no faults but it has few merits. It is boring and the young cannot learn if they are bored. We must have legends. Why not change legends? Don't tell the Swiss children about William Tell, let them learn about the Cid or the Forty-Seven Ronin. It will be less boring. (Even I got tired of the wickedness of Edward I and the heroism of Wallace, the fourth or fifth time I was told about it.)

CAESAR AND CLEOPATRA.

Anything is better than indifference to the variety, dignity, interest of the stories of other peoples.

Let the French hear about Florence Nightingale, the North Americans about Bolivar or even of the Russian pioneers in Siberia. For I harbour, and have always harboured, a dangerous thought about some of the most touted reforms of nationalist history teaching.

The textbooks that well-meaning reformers would like to produce have one great weakness; they would be unreadable. As the bogus prize poem said of Nebuchadnezzar:

Sighed as he chewed the unaccustomed food,

It may be wholesome but it is not good.

The beginning of wisdom will be when we take to our hearts the heroes of other people, not when we write off heroism.

And there is one further advantage in emphasizing the positive.

BECOMING A KNIGHT.

MACHIAVELLI AND FRIEND.

Make sure Marc Antony was wrong

Heroes and heroic deeds last; fortunately hereditary enemies don't. If you spend your time removing awkward passages from narratives of past controversies, you may find yourself without an audience; the young may not care.

Your work will be innocent but useless. Fortunately it is not true that:

The evil that men do lives after them,

The good is oft interred with their bones.

It is our job to make sure that Mark Antony was wrong.

IT ALL STARTED WITH EUROPA — The drawings published on pages 20 to 23 were made by Campbell Grant and are reproduced from a wild and humorous romp through European history written by Richard Armour with the title "It All Started with Europa". The book dedicated to "history students and history teachers who for generations have made each other equally unhappy," deliberately sets out to present a humorously unreliable account of European history, misremembering and dismembering almost everything, from cavemen to 20th century dictators. No historical era is omitted, no fact accurately presented. In his unabashed distortions, the author acknowledges that he has "made no use whatever of the works of Thucydides, Tacitus, Gibbon, and Arnold J. Toynbee," and cautions that any resemblance between his book and the work of any other historian, living or dead, "is highly unlikely."

DRAWINGS BY CAMPBELL GRANT FROM "IT ALL STARTED WITH EUROPA," BY RICHARD ARMOUR, PUBLISHED BY McGRAW-HILL BOOK CO., INC. COPYRIGHT 1955 BY RICHARD ARMOUR.

MARCO GREW HOMESICK

VOLTAIRE AND FREDERICK

THE TENNIS COURT OATH

WILLIAM TELL & SON

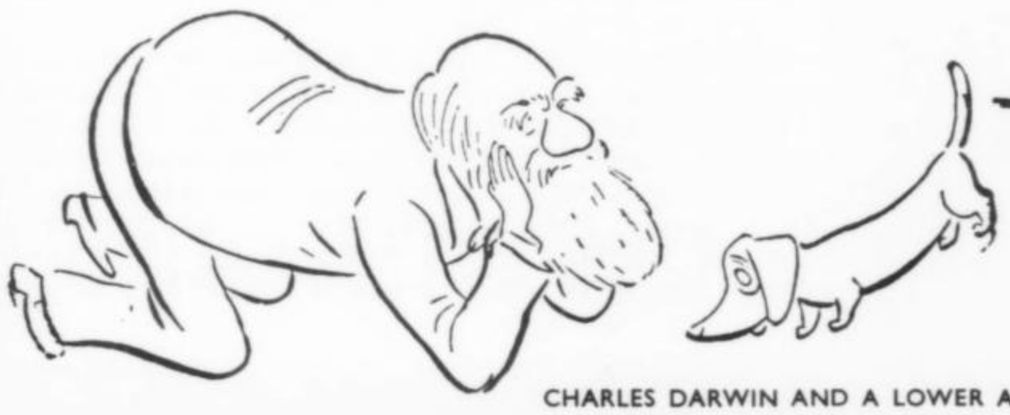
MADAME DE POMPADOUR

THE INDUSTRIAL REVOLUTION

PETER EUROPEANIZED HIS SUBJECTS

CHARLOTTE'S REVENGE

NAPOLEON III



CHARLES DARWIN AND A LOWER ANIMAL

French children had a chance to do some historical reporting in a contest sponsored by the Archives Nationales de France, last year. Prizes were awarded to student teams submitting the best four-page report on the fall of the Bastille. Left, the front page of the newspaper submitted by the winning team. Right, a two page coverage of the attack on the prison in the newspaper, dated July 14, 1789, which won the second prize.

Front page "lead" of April 14, 1493 would certainly have been "The Columbus Story"—if daily papers had existed. Here is how it was presented in "News of the Nation". This book in tabloid newspaper format helps to make U. S. history immediate and alive. Copyright "News of the Nation", published by Prentice-Hall Inc., New York.

SPECIAL EDITION

Caesar : 'We've crossed the Rubicon'

by J. G. Massee

HISTORY is everything that ever happened, and no-one can claim to know or understand everything. Yet everyone looks to the past—listens at his father's knee to stories about his family, hears the teacher tell old tales about his village or his country or reads in books about ancient kings and distant lands—and tries to understand what has gone before, because the past explains so many things about himself and the present time and place in which he lives.

It is in books that one can learn most about the past, but unfortunately the very magnitude, the huge scope of recorded history often makes reading about past persons and events an unsatisfactory experience. A reader may be especially disappointed in broad, sweeping historical accounts because the necessary condensation of material may make the past seem too full or too lifeless, too monumental or too petty, too simple or complex to be adequately understood.

In such history books, for instance, a man may be remembered for leading an army or writing a law or for dying, but little is conveyed of the flesh, the blood and the mind that made up this man, of the facts and factors which gave him his place in history. In a sense, this is distortion of history because a limited account limits comprehension. An incomplete telling is not the whole truth, and thus it also

DEUX — TROIS

LA PRISE DE LA BASTILLE

et nous pourrions être mitraillés à leur guise. D'ailleurs si les canons ont été reculés, ils sont encore là. Peu après le Comité Permanent étant alerté, il envoie le citoyen Thuriot qui se dit électeur de St Louis en l'Ile. Il arrive avec deux hommes de la garde bourgeoise. Les autres délégués sortent provoquant notre étonnement. Thuriot entre dans le Gouvernement. Nous apprenons par ses compagnons qu'il a demandé de faire descendre les canons des tours, mais que le gouverneur, alléguant qu'il n'avait pas d'ordres le lui refuse. Un peu plus tard nous voyons Thuriot conduit à l'intérieur de la forteresse. Mais les mêmes inquiétudes nous reprennent rapidement. Le brave patriote Thuriot a dû être retenu. Soudain je le remarque se penchant aux créneaux. Je le montre aux gens et il salue, applaudi par tous. Nous ne voyons toujours pas les armes promises par notre émissaire et il tarde bien à faire baisser les ponts. Subitement le voici au milieu de nous, sans avoir rien pu obtenir reconduit d'un mouvement si précis et si rapide que le pont de l'Avancée s'est relevé derrière lui avant que personne n'aie eu le temps de s'y précipiter pour le maintenir baissé et nous n'aurons pas pu cette fois avoir accès à l'arsenal clandestin qui était le seul but de cette expédition qui s'éternise. Thuriot va d'ailleurs immédiatement à l'Hotel de Ville. Les Suisses restent impassibles sur leurs galeries à cent pieds de nous et le gouverneur est invisible. Des clameurs s'élèvent pour insulter cette grande bâtisse. A ce moment-là, des coups de feu ont éclaté. Quelques soldats rangent les gens armés le long des maisons. Je suis dans un de ces groupes avec un fusil que mon voisin, qui est allé aux Invalides m'a passé. Ceux qui ne tirent pas crient, s'égosillent, agitent des sabres, des épées, des haches.

Vers midi et demi de nouveaux assaillants arrivent encore en poussant des cris furieux: « Nous voulons la Bastille! Bas les ponts! » Alors, un charron Louis Tournay, que l'on connaissait bien dans le quartier, lorsqu'il voit que le pont a été levé, grimpe sur le toit de Riquet le parfumeur, arrive sur le chemin de ronde, le suit et aux acclamations du peuple parvient sain et sauf sur le toit du corps de garde de l'Avancée, malgré les injonctions puis les salves des Invalides de la Bazinière. Et il se met à attaquer les chaînes du pont-levis aidé par un camarade qui apporte des haches de renfort. Avec un terrible fracas le pont s'abat et toute une équipe se précipite pour enfoncer la porte. Nous nous ruons dans la cour du Gouvernement.

Nous crions aux Suisses et aux Invalides: « Les ponts! Baissez les ponts! » On voit le gouverneur s'approcher d'un créneau; il fait un signe. Immédiatement nous attendons ce que Launay va nous proposer. Soudain, un feu de salve, parti des tours crache sa mitraille. Une vingtaine de patriotes sont tués. Nous essayons de reculer pour échapper à ce guet-apens abominable, mais ceux du dehors poussent de toutes leurs forces afin d'entrer à leur tour. Nous croyons être pris dans une nasse dont aucun de nous ne réchappera. Tout le monde crie, maudit le traître qui répond par des fusillades à des requêtes pacifiquement multipliées. Nous réussissons à évacuer les morts et les blessés, que quelques personnes vont conduire à l'hôtel de ville où elles feront le récit de cet assassinat.

Les balles continuent à siffler. Un petit homme passe de groupe en groupe suppliant qu'on cesse de tirer; il se prétend envoyé par le Comité; presque personne ne l'écoute. Des hommes tombent près de nous. Il essaye de lire une proclamation mais nous n'y comprenons rien car sa voix se perd dans un ouragan de cris traversés par le crépitement des coups de feu.

Des acclamations nous parviennent. Dans la rue St Antoine, un groupe de gens tous armés de fusils avance avec à sa tête un officier blanc et or. Des tireurs se sont juchés sur des maisons. Nous ripostons malgré notre armement assez précaire. Certains tirent sans même viser. D'autres, sur le toit des échoppes de la cour d'entrée se cachent derrière les cheminées. Les Suisses par un tir précis arrêtent la première vague d'assaillants. Mais une nouvelle délégation arrive: en tête un tambour puis les délégués avec un drapeau blanc et le procureur du roi Ethis de Corny. La députation gagne le pont de pierre saluée par les quolibets de la foule. Cependant les dernières mousquetteries se taisent. Un drapeau blanc est hissé sur la Bastille. Soudain une décharge abat une dizaine de personnes devant

PLAN DE LA BASTILLE

VUE CAVALIERE DE LA BASTILLE

D'APRES UN DOCUMENT DE 1740 (PLAN DE TURGOT)

SUITE DE LA PREMIERE PAGE

Interview d'un assaillant

(SUITE DE LA PREMIERE PAGE)

Je lui ai dit que je serai heureux de lui poser quelques questions:

Q: Comment, quand et où êtes-vous allé à la Bastille?

R: J'étais dans une des compagnies qui gardaient des canons près de l'Hôtel de Ville. Nous devions les protéger contre toute tentative d'enlèvement. Soudain nous avons entendu des détonations. Nous étions indécis et ne savions quelle conduite tenir, quand l'adjudant Hulin nous a dit qu'il fallait marcher au canon. Nous avons traîné la batterie que nous gardions.

Q: Lorsque vous êtes arrivés sur la place, qu'avez-vous vu et ressenti?

R: Le spectacle était inouï, des nuages de fumée planaient sur les murailles, une odeur de salpêtre et de souffre nous prenait à la gorge; nous étions assourdis par la fusillade déréglée, par le sourd de détonation des canons et par la rumeur de la foule dans laquelle on distinguait à peine les invectives et les plaintes, les acclamations et les râles.

— Bon! eh bien merci..., hm citoyen merci beaucoup.

Hélas! Malheureusement cette interview s'est passé dans mon esprit au musée Grévin.

Ph. Combin

LE DESSIN DE LA SEMAINE

MEDAILLE COMMEMORATIVE ARCHIVES NATIONALES

restricts one's attempts to relate the past to the present with any substantial validity.

But a complete telling, like complete knowledge or understanding, is impossible, so what can the historian do to interest and inform his readers to the greatest possible extent? He may focus upon one small section of time or place and attempt to describe it completely. He may look at a year, an epic or an age from one specific viewpoint—social, economic, political or philosophical. He may even write a novel, thinking fiction a more meaningful way to present facts. Among the many other methods of presentation, he has recently attempted historical journalism.

The writing of historical events as present-day news stories overcomes some of the criticisms against the encyclopedia-type book. History becomes immediate and alive. There is a truism that says there is nothing older than yesterday's newspaper, but it is equally true that nothing is as up-to-date as the latest edition. A description of the invention of the printing press written as if it were a news release in the evening paper becomes as exciting, as unbelievable and as revolutionary as today's announcements of coming space satellites.

Using the varied format of a modern daily newspaper gives the historian other opportunities. As an editorial writer (with the unusual gift of hindsight), he can be most profound in pointing out historical trends and future possibilities based on "the news of the day". As a feature writer he can develop background stories to explain all the pertinent details behind an historic event. As a columnist he can vividly present the art, literature, customs or peculiarities of a period or intimately describe a personality of the day. As a cartoonist he can show that the past was as full of foibles as the present. All such possibilities translate history as the down-to-earth living that it actually was, enabling a reader to view the past in more human terms and to see it sharply, almost as he might have witnessed the people and events had he been alive during the times about which he is reading.

A typical example of this form of historical reporting is a paper published in Jerusalem called "Chronicles, News of the Past", a six-column tabloid-size journal. Its first thirty-six issues, presenting a history of the Jewish people against the background of world history, take the reader from Joshua and the conquest of Canaan through the period of Charlemagne. The lead story in an early issue is topped by the four-column headline announcing "King Saul Is Dead" and describes the rout of the Israelite forces by the Philistines and the later suicide of the wounded King Saul.

(Cont'd on next page)

Special Edition *(Cont'd)*

An even more ambitious version of historical newspapers is a book called "News of the World" edited by Sylvan Hoffman and C. Hartley Grattan. The book comprises fifty four-page tabloid issues covering world events of almost 5,000 years up to the end of 1949. Each issue spans an arbitrary era; the first, for instance, reporting on the years 3,000 B.C. to 1,447 B.C. Its lead story concerns the industrial revolution in progress due to the advent of metal tools. Another typical story is headlined "Egypt Powerful ; Social Changes Made". A later issue announces "Caesar crosses Rubicon". This book is a successor to one by the same editors, "News of the Nation" which was confined to history of the United States. Such all-inclusive summaries, while lacking some of the illuminating details of papers covering shorter time periods, are noteworthy for the clarity with which a reader can grasp the repetitious character of history and discern its major forces and the trends it follows.

This type of historical writing is, of course, limited.

Student team which won the French historical reporting contest with its four-page newspaper account of Bastille Day, 1789, prepares to demolish the prison (in cake form). M. Charles Braibant, Director of the French National Archives, makes the first breach in the walls. Ina Bandy, Paris.

However, many of its obviously elemental characteristics plus its liveliness make it especially valuable as a tool to quicken children's interest in the past. A variation of the idea was used most successfully for this purpose in a contest for schoolchildren sponsored last year by the *Archives Nationales de France.* Prizes were awarded to student teams who submitted the best four-page newspaper reporting on the fall of the Bastille. Documents, pictures and assorted records of the *Musée de l'Histoire de France* were made available to contestants. These finally numbered 244 boys and girls who submitted 54 newspapers; but more important, some four thousand children were attracted to the museum during the three months of the contest.

In our times, we have seen an accelerated pace of historic events, speeded ever faster by fantastic scientific advancement. Happenings that took place yesterday often seem gigantic and today's occurrences so vital and all embracing that mere knowledge of them, much less understanding, is a difficult accomplishment. For this reason alone, it seems that the possibilities for this journalistic treatment of the past have not yet been fully developed; especially when it can be used so successfully in making history an absorbing, colourful, comprehensible subject for children attempting to know the world they came from and the world they live in today.

Chronicles
NEWS OF THE PAST

Scandal of the Century:

TOP ROMAN OFFICIALS BRIBED!

King Jugurtha Paid Off Senators and Consuls For Free Hand in Numidia

EXCLUSIVE!

THE ROMAN THEATRE

NEW LAW ENDS LAND REFORM

ROMAN SHIP, CAUGHT IN MID-SEA GALE, SURVIVES

Woman's Place Is – With Her Husband!

In the columns of "Chronicles, News of the Past", published in Jerusalem, (above) the history of biblical times becomes up-to-the-minute news. The U. S. historical newspaper, " News of the Nation " (below) carried in its issue for March 6, 1770, the announcement by the inventor, philosopher and statesman, Benjamin Franklin, that he had identified lightning as electricity. Copyright "News of the World".

fared badly, for they did not know how to meet the hit-and-run tactics of the Indian and French guerrillas.

that the French have no intention of withdrawing and that, on the contrary, it is their intention to take

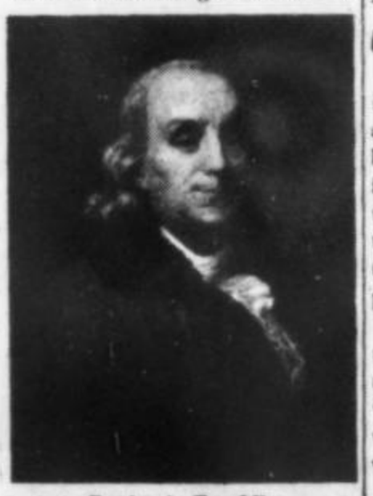
Electricity Works, Says Franklin

By News of the Nation Press

PHILADELPHIA, June, 1752 – Lightning has been identified as electricity. That was the interesting discovery announced here today by Benjamin Franklin, noted scientist, who revealed details of an experiment he made a few days ago.

During a recent rainstorm Franklin, accompanied by his twenty-one-year-old son, went out-of-doors to test a theory he has entertained that lightning and electricity might be similar. He sailed a kite very high into the air, and attached a key near the end of the string which he held in his hand. As the rain increased the kite's string became wet, and the string acted as a conductor, permitting electricity to flow down to the key. When the scientist touched the metal with his knuckles he received a shock, thus verifying his belief.

He believes that it may be possible, on the same principle, to deflect lightning from homes and barns. Since metal is a conductor he believes that steel rods placed on top of buildings may absorb passing lightning flashes and prevent them from striking inflammable wooden parts. He is now testing this theory.



Benjamin Franklin
Inventor, philosopher, and statesman.

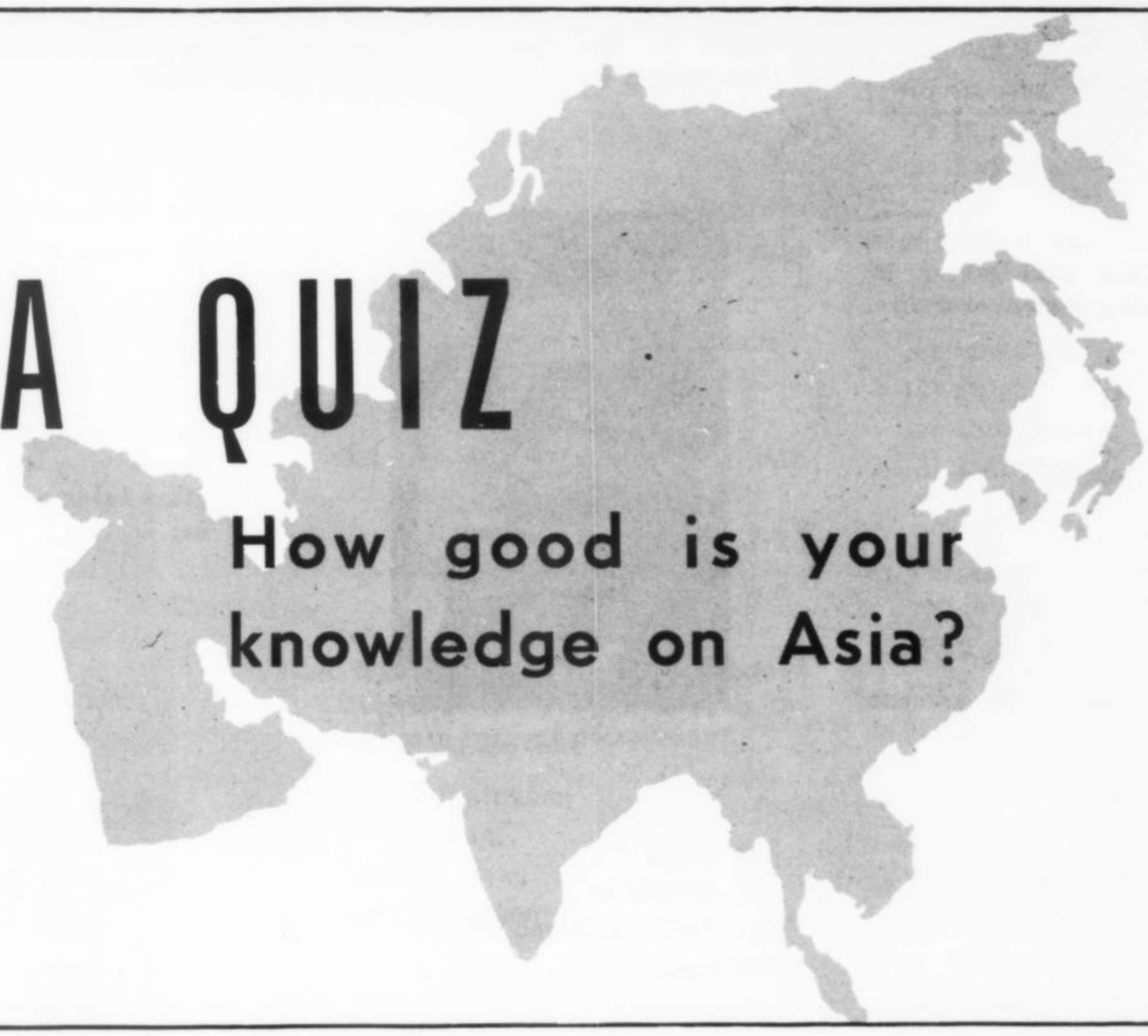
Freedom's Symbol

BOSTON, Massachusetts, Aug. 26, 1765 (NNP)—In almost every town and city in the land "Liberty trees" have been selected during the past few months as a symbol of the protest against oppressive taxation. The trees, usually in the middle of the town, are the centers for meetings, picnics, and "stump speaking."

Boston is the latest city to designate a "Liberty tree" where two nights ago an effigy of Andrew Oliver, a royalist officer, was hung. This was in protest against the Stamp Act which Oliver is to administer.

Oliver was so impressed by the demonstration that he said he had no intention of forcing the Act.

ASIA QUIZ



How good is your knowledge on Asia?

The series of questions given below is based on information which has appeared in previous issues of the UNESCO COURIER. Subscribers will probably find no difficulty in answering many of the questions. Some of the photographs accompanying the questions may be found to be helpful clues. Answers are given on page 34.

1. The world's population totals 2,528,000,000. Asia (excl. Russia) accounts for what portion ?

(*a*) three quarters
(*b*) two thirds
(*c*) one half
(*d*) one fourth

2. Which country has the highest literacy rate in the Far East?

(*a*) Burma
(*b*) Philippines
(*c*) Japan
(*d*) Korea

3. Which city of Japan is known as the "City of Peace"?

(*a*) Nara
(*b*) Kyoto
(*c*) Yokohama
(*d*) Horiuji

4. A three-stringed Japanese instrument is known as a:

(*a*) Kabuki
(*b*) Samisen
(*c*) Geisha
(*d*) Bunraku

5. Which country in Asia is the most dependent on irrigation for its food?

(*a*) India
(*b*) Japan
(*c*) China
(*d*) Malaya

6. What world - famous historical monument was almost demolished for the value of its marble?

(*a*) Temple of Baalbek (Lebanon)
(*b*) Ruins of Palmyra (Syria)
(*c*) Krak des Chevaliers (Syria)
(*d*) Taj Mahal (India)

7. The Story of Genji is:

(*a*) a Japanese novel written by a woman a thousand years ago
(*b*) a collection of Indian myths
(*c*) the story of a Tartar invader of China
(*d*) part of the Arabian Nights

8. Which was the first country in Asia to give women the right to vote?

(*a*) India
(*b*) Philippines
(*c*) Mongolia
(*d*) Japan

ASIA QUIZ
(Cont'd)

9. Some 2,000 years ago medical men of Asia advised that water be purified by being boiled over fire. They lived in:

(*a*) India
(*b*) China
(*c*) Japan
(*d*) Arabia

10. The Chinese dragon is an ancient symbol of:

(*a*) ancestor worship
(*b*) water
(*c*) spring rice harvest
(*d*) teachings of Confucius

11

Mainichi newspapers

11. Before Tokyo, this city was the political and cultural centre of Japan for 1,000 years:

(*a*) Kobe
(*b*) Osaka
(*c*) Yokohama
(*d*) Kyoto

12. A Hindu spiritual teacher is known as a:

(*a*) Siva
(*b*) Baisakh
(*c*) Muezzin
(*d*) Guru

13. Chinese Opera is a combination of three of the following. Which description doesn't fit:

13

Photo copyright Pic

(*a*) dance
(*b*) acrobatics
(*c*) vividly coloured décor
(*d*) mime

14. Which one of these do we <u>not</u> owe to the Chinese :

(*a*) papermaking
(*b*) gunpowder
(*c*) movable type
(*d*) the zero

15. In Japan, which creature of the sea symbolizes tenacity and vitality and is used to indicate a son in the family?

15

Mainichi newspapers

(*a*) salmon
(*b*) tuna
(*c*) carp
(*d*) pike

16. Which language in use today has the longest continuous written record?

(*a*) Persian
(*b*) Arabic
(*c*) Chinese
(*d*) Japanese

17. Great experiments in artificial rainmaking and other meteorological fields are going on at Quetta in:

17

Unesco

(*a*) Malaya
(*b*) Afghanistan
(*c*) Pakistan
(*d*) Iraq

18. What great city of the East constructed sewers 3,000 years ago?

(*a*) Peking
(*b*) Bombay
(*c*) Nineveh
(*d*) Ur

19. One of India's two Hindu classics is called "The Mahabharata". The other is:

(*a*) Siva
(*b*) Putliwalla
(*c*) Parvati
(*d*) Ramayana.

20. Which country in Asia was once known as "The Land of the Morning Calm"?

20

(*a*) Tibet
(*b*) Korea
(*c*) China
(*d*) Ceylon

21. Japan's greatest dramatist, called the "Shakespeare of the Far East" was :

(*a*) Chikamatsu Monzaemon
(*b*) Ihara Saikaku
(*c*) Komei Ishikawa
(*d*) Matsuo Basho

22. The world's second largest producer of feature films is :

(*a*) India
(*b*) Japan
(*c*) China
(*d*) Italy

23. The world's third largest producer of feature films is :

(*a*) India
(*b*) Japan
(*c*) China
(*d*) Italy

24. Which country developed an unusual art form called stone "rubbings" 2,000 years ago?

(*a*) Japan
(*b*) India
(*c*) Burma
(*d*) China

25. What are the Caves of Ajanta famous for?

(*a*) earliest known human fossils
(*b*) temples and paintings
(*c*) largest in the world
(*d*) reputed hiding-place in "Ali Baba and the 40 thieves"

26. What famous ascetic remained atop a 50-foot column in Syria for 27 years without descending?

(*a*) St. Barnabas
(*b*) St. Paul
(*c*) St. Privat
(*d*) St. Simeon

27

27. In which country are lobsters, seaweed and a fireman's parade part of New Year festivities?

(*a*) Tibet
(*b*) Vietnam
(*c*) China
(*d*) Japan

28. The inhabitants of Ceylon are called :

(*a*) Celanese
(*b*) Senegalese
(*c*) Sinhalese
(*d*) Indians

29. The language of Indonesia is :

(*a*) Tamil
(*b*) Bahasa
(*c*) Urdu
(*d*) Tagalog

30. The Nobel Prize has been awarded to scientists or thinkers of Asia :

(*a*) never
(*b*) twice
(*c*) three times
(*d*) five times

31. The game of chess was first evolved in India about :

(*a*) 2,000 B.C.
(*b*) 1,000 B.C.
(*c*) 500 B.C.
(*d*) 400 A.D.

32. The Tosa School in Japan was :

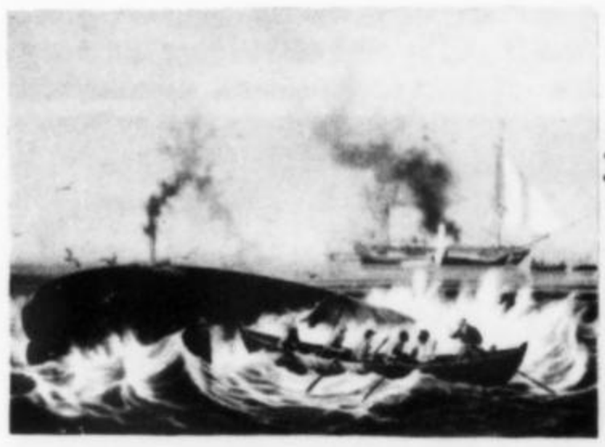
(*a*) a training centre for Samurai warriors
(*b*) the oldest university in Asia
(*c*) a style of painting
(*d*) a group of ascetics who preached against the luxury of the court

33. This new Asian State incorporated articles from the Universal Declaration of Human Rights into its first Constitution in 1950 :

(*a*) India
(*b*) Indonesia
(*c*) Pakistan
(*d*) Burma

34. The six chief whaling countries of the world are: Norway, Netherlands, S. Africa, U.K., U.S.S.R. and:

(*a*) Indonesia
(*b*) Korea
(*c*) Japan
(*d*) Philippines



34

Copyright "Progress"

ASIA QUIZ
(Cont'd)

35. Jute and cotton are the "gold" and "silver" fibres of :

(*a*) Ceylon
(*b*) Thailand
(*c*) Pakistan
(*d*) Laos

36. He is renowned as one of the leading poets of Islam and Pakistan's greatest :

(*a*) Iqbal
(*b*) Tagore
(*c*) Lao Tse
(*d*) Taha Hussein

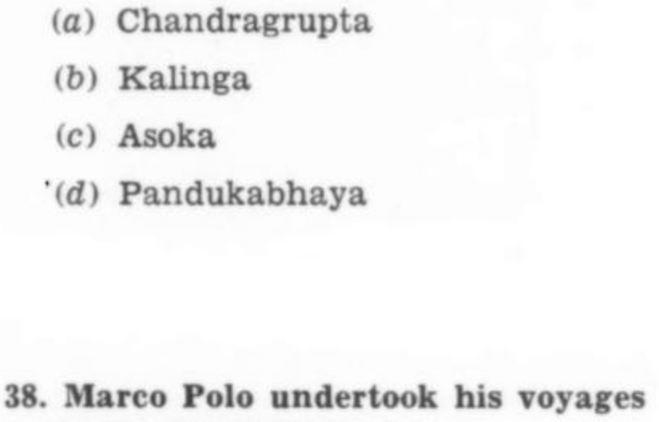
37. A great emperor of India who helped spread Buddhism throughout Asia. H.G. Wells said of him "more living men cherish his memory today than have ever heard the names of Constantine or Charlemagne." He was :

(*a*) Chandragrupta
(*b*) Kalinga
(*c*) Asoka
(*d*) Pandukabhaya

38. Marco Polo undertook his voyages to the Far East in the :

(*a*) 10th century
(*b*) 12th century
(*c*) 13th century
(*d*) 15th century

Bibliothèque Nationale, Paris



38

39. Which two of these countries have no outlet to the sea?

(*a*) Pakistan
(*b*) Afghanistan
(*c*) Iraq
(*d*) Ceylon
(*e*) Cambodia
(*f*) Laos
(*g*) Viet-nam

40. This flower is the symbol of the Imperial House of Japan :

(*a*) chrysanthemum
(*b*) lotus
(*c*) rose
(*d*) orchid

41. The tallest columns in the world are found in the ruins of a Roman temple at :

(*a*) Palmyra
(*b*) Baalbek
(*c*) Babylon
(*d*) Ur

41

Unesco

42. Emperor Hirohito is head of the world's oldest monarchy. The dynasty has reigned since :

(*a*) 1500 B.C.
(*b*) 600 B.C.
(*c*) 850 A.D.
(*d*) 1200 A.D.

43. Hokkaido is :

(*a*) a great Japanese dramatist
(*b*) Japan's largest shinto shrine
(*c*) northernmost island of Japan
(*d*) Japan's greatest opera singer

44

Mainichi newspapers

44. Japan's great classical drama is known as :

(*a*) Kabuki
(*b*) Bunraku
(*c*) Torii
(*d*) Kojiki

45. The great wealth of northern Thailand lies in its :

(*a*) rice paddies
(*b*) teak forests
(*c*) Buddhist temples
(*d*) health resorts

46. Of the 15 countries in the world where women have no right to vote, 8 are in Asia. Can you name at least 5.

47. Born a thousand years ago, this Persian was Islam's greatest physician - philosopher. Up to the 18th century, his medical works were standard texts in all European universities :

(a) Soliman the Great
(b) Avicenna
(c) Al Ghazali
(d) Ibn Khaldun

WORLD PRESS COMMENTARY

OUR recent issue which asked the question " Are Women Inferior Beings? " and answered it with scientist Ashley Montagu's conclusions "No, they are naturally superior to men!" has touched off a little hornet's nest in the world's press. As readers will recall the Unesco Courier reported that the latest scientific evidence shows that women are naturally superior to men, that they live longer, are healthier, are better "shock absorbers" than men, and are more intelligent than men. The issue (November 1955; U. S. edition January 1956) surveyed women's progress in different countries over the past sixty years and revealed that there were only fifteen countries left where women still do not have the right to vote (1). Since the publication of this number, a new electoral law has been published in Egypt under which women will have the right to vote for the first time. Men over 21 must vote, but women need not do so. The same issue exploded some false notions about women in primitive societies, and published the findings of a four-country survey which showed that "the woman who does nothing all day long but stay at home... works a 70-hour week." Many newspaper and magazine clippings have reached us giving factual reports or comment on this issue. Below are a few from different countries.

'LIFE OF THE INSECTS'

— 'L'Express', Paris

Under an eight-column banner, "A UNESCO Inquiry : Women are still not free!", the Paris daily "L'Express" of Nov. 25, devotes its entire two-page centre spread to a detailed report of the information published by the UNESCO COURIER. It begins with this introduction:

"UNESCO has gone ahead and just carried out a considerable piece of work to establish a balance sheet of 'the progress made by women in recent years in their struggle for equality with men'. The truth is that the world has never been so preoccupied with women as in the past ten years. Economists, demographers, biologists reduce them to equations and transform them into statistics as if all the women in the universe had been rounded up in an immense zoo and the technicians given a free hand to study this animal suddenly turned rumbustious.

" '—And you, professor, what do you think?'

" '—Mmm... Well, frankly, doctor, it seems to me that...'

"And the women are successively informed that they are found superior, or inferior, or equal—but always in terms of the same invariable yardstick, i.e. the male.

"UNESCO's effort does not quite shake off the atmosphere of a 'Study of the Life of the Insects'. Painstaking entomologists, acting with the kindest of intentions towards these insects have piled up observations and figures to make it possible to measure the march forward of the women of the world in achieving the principles affirmed by the U.N. Charter: 'Free and equal in dignity and rights... without distinction of any kind such as race, colour or sex.'

"Free and equal in dignity... There's something that will take a good deal more effort. But, alas, since you have to start with the rights so that dignity can follow afterwards, here are a few of the results gathered and recorded by UNESCO's investigators."

(1) Afghanistan, Cambodia, Egypt, Ethiopia, Iran, Iraq, Jordan, Laos, Libya, Liechtenstein, Nicaragua, Paraguay, Saudi Arabia, Switzerland, Yemen.

GOOD-BYE ILLUSIONS

— 'Le Matin', Antwerp

"UNESCO (has just) exploded a big bomb", declares the Antwerp daily "Le Matin". "After months of strenuous effort, and with the aid of Professor Ashley Montagu, it has come out with some surprising news: women have made considerable progress in recent years.

"Alas! not every truth, however scientific, should be shouted from the housetops, and our Professor would have been wiser to reflect on this before relegating all his fellow men to an inferior place. But as the harm has already been done we must take up the cudgels in our own defence.

"Fellow men ! Here we are then, the *minus habens* of humanity, the protozoa of the race, the invertebrates of society. We needed UNESCO to make us realize it, and a professor to discover that woman is stronger than her mate, that she handles her emotions more satisfactorily than a man, and that if she wished she could do almost anything.

"No more and no less. Good-bye then to our masculine illusions. Power will change its sex and women will be in command. But before we abdicate let us face the fact that we are responsible for a thousand calamities. If things are going badly in the world, it is because of us, because we have never given women the chance to teach us how to love one another. UNESCO has said it and I shudder—especially when I see my concierge thrash her husband."

WORLD A BETTER PLACE

— 'Gazette de Lausanne'

The "Gazette de Lausanne" in Switzerland quotes large extracts from Professor Ashley Montagu's article, and remarks: "Here is something which, curiously enough, links up in certain ways with an opinion expressed in these columns some time ago. Doctor X, a Lausanne psychiatrist, had put forward the view that women drivers cause less accidents than men. This statement caused an outcry in the Paris press. But evidence has since shown this to be quite true. Let us therefore render justice to women and place our confidence in them. There is every reason to hope that the world will be a better place."

(Cont'd on next page)

(Continued)

UNESCO IS RIGHT

— 'Caffaro', Genoa

"Caffaro" of Genoa, after taking up the arguments as to why women are superior, says: "The UNESCO COURIER is right". It adds that as the Italian population is composed of 23,969,000 women as against 22,769,000 men, a Commission composed of leaders from the largest women's organizations in Italy, both religious and political, met in Rome recently, and decided to launch an intensive campaign to give women a much greater representation in the administrative and legislative network for the next elections."

SHOULD RULE MANKIND

— 'Neue Post', Bonn

In Germany, the Bonn "Neue Post" opens its article by stating "A United Nations Organization has affirmed that women are more intelligent than men. Half the world, in other words all the human males, will be astonished to learn that according to scientific data women are more intelligent, more resistant and more healthy than men.

"To reach this astonishing conclusion has needed years of work, the accuracy of whose results cannot be doubted. Behind this statement is UNESCO with all the weight of its authority. When one considers the results of this enquiry, one wonders why the world is not ruled by women. Women should be able, not only because of their charm and affection, but also because of their intelligence and the biological means with which nature has endowed them, to take charge of the destinies of the world."

A SCIENTIFIC ISSUE

— Italian press

The "Gazetta del Popolo" of Turin, the "Piccolo" of Trieste and the "Mattino" of Naples, all remark that UNESCO "has carried the feminist and anti-feminist arguments from the literary to the scientific debating floor.' They point out that eminent economists, biologists, politicians, psychologists and other specialists of various nationalities took part in the enquiry. The Milan newspaper, "Gazetta del Popolo", reprints several articles from the UNESCO COURIER under the headline "Revolutionary Conclusions from a UNESCO survey".

STARTLING STATISTICS

— 'Daily Express', London

The London "Daily Express", has a provocative short piece by one of its leading columnists, William Hickey, who dismisses Professor Ashley Montagu, UNESCO and women's superiority in quick order. Under the headline "The Natural Superiority of Women?... Huh! A cool look at some startling statistics", this is what he has to say:

"This is not the time when one should be in a temper. Not a time when one should be angry." (The column appeared on December 23.) "But I am in a temper. I am angry. And the cause is UNESCO's report on women by an American social scientist, Professor Ashley Montagu.

"He is the author of a book called 'The Natural Superiority of Women'. And his report for the U.N. Organization which we all support through taxes is enough to make any man angry—and any woman flattered.

"He says that if men had to bear the pain of childbirth the human race would have been extinct long ago. Oh, what profundity! Oh, what wisdom! And I say that if women had to earn the rent, and the housekeeping, and the insurance, and the coal bill... well, civilization would never have begun!

"The professor is also quoted as saying that the housewives of the world work 46,000,000 hours while the rest of the active population of the world work only 42,000,000 hours. I don't know how he arrived at these figures. The professor's final conclusion is that 'the hand that rocks the cradle should also rule the world.'

"And I say to the professor... jolly good. How right you are. The hand that rocks the cradle... or nurses the child in the watches of the night... is generally a male hand. Isn't it?"

FUTILE DIATRIBE

— 'Courrier', Geneva

In the editorial columns of the Geneva "COURRIER", René Leyraz writes: "I have never read anything quite so futile, apart from the antifeminist diatribes setting out to prove the definite congenital superiority of man over woman.

"Science has a broad back.

"Here, in any case. the question of 'feminism' is raised badly and stupidly.

"Naturally the stubborn champions of masculine superiority will lash out hotly at such pretensions. Tney will line up arguments which are just as convincing... or just as silly. They will undoubtedly defend their chromosomes. Why not ?

"We already have wars between nations, between races, and between classes. Now the charming Ashley Montagu, under UNESCO's auspices, wants to launch us into a war between the sexes! That is exactly what we needed. As if it was not already difficult enough to get Adam and Eve to live together; as if there were not already enough family troubles, divorces and separations?

"Masculine superiority and feminine superiority are two equally dangerous myths. As for the first, woman's 'promotion' seems to me to have been conclusively proved. Thousands of things which men thought the "weaker sex" incapable of doing have, in our own times, been brillantly accomplished by women. The woman of today follows man to the heart of the jungle or to the summits of the Himalayas without flinching or fainting and without making a fuss.

"I do not believe, moreover that we are able to produce a valid argument from the differences between the sexes against women's voting rights. Complementing each other the two sexes can and should usefully give their advice on community matters. In those countries where women's voting rights have been recognized there have certainly not been any social or political catastrophies. In fact the list of countries which join with Switzerland in its obstinate refusal to grant women the right to vote is somewhat humiliating for us.

"We can drop our attitude of masculine superiority, but at the same time we would ask our womenfolk not to fall into the equally silly trap of feminine superiority. Rather let each sex play its full role in the natural and providential order of things.'

LET'S BE GOOD LOSERS

— 'La Croix', Paris

Under the headline "Woman is 'naturally' superior to man", the Paris daily "La Croix" commends the arguments put forward by Professor Ashley Montagu. One of its women writers, declares:

"Let us all be good losers. If it is true that we are 'naturally' stronger than men, we should be thankful for it for the sake of the future of the human race. But let us remind ourselves that we have so much need of each other that it is of little importance whether one or the other is 'naturally' the stronger, as long as this strength serves a useful purpose: biological strength for the woman to give life and develop it; muscular strength for the man to help his wife, and a 'supernatural' strength for both, so that a helping hand is there in times of need."

PUT MEN IN THE SHADE

— 'News Chronicle', London

The London "News Chronicle" headlines its story: "Women! You put men in the shade—brainier, stronger, healthier..." The article continues with an analysis of facts from the UNESCO COURIER, noting particularly that only in politics are women lagging behind the men.

OH, FOR NEW GUINEA

Two quotes from extreme ends of Europe "Aftontidningen" of Stockholm: "Oh, for New Guinea where the women work and men decorate themselves with garlands"; "El Alcazar" (Madrid). "And to think that there are hundreds of women sighing for a man who will liberate them from six hours in an office so they can work fourteen in a house."

Letters to the editor

Sir,

The photo of the "turbaned visitor" on page 20 of issue No. 10, 1955, on the United Nations (USA-December 1955) and the caption below it naturally attracted my attention. May I have it placed on your official record that the Indian part of the Punjab is known as East Punjab. (The "turbaned visitor" struck me as a typical Pakistani but then I'm not in a position to affirm that for sure)

S. N. Qutb

Press Attaché,
Embassy of Pakistan,
Paris.

Editor's Note : *The* UNESCO COURIER *erred. The "turbaned visitor" was Sir Khizar Hayat Khan Tiwana, former Chief Minister of United Punjab and today a citizen of Pakistan. The Punjab was divided in* 1947, *one part going to Pakistan, the other to India.*

Sir,

My attention has been called to the UNESCO COURIER of May 1955 (No. 2 European edition), where it is stated that "The Russian language is taught in all schools in Republics of the Soviet Union not later than the third year of compulsory education." Is it possible to get some documentation for this significant statement?

Theodore Andersson

Associate Director,
The Modern Language
Association of America,
New York.

Editor's note : *The latest information received by* UNESCO *shows that the Russian language is taught in all schools not later than the second year of compulsory education. About* 200 *different languages are spoken in the Soviet Union. The "Great Russians", or Russian-speaking population only account for* 37 *% of the Union. The Soviet Union has sixteen autonomous republics and a number of autonomous regions, national areas and districts. In each of these the mother tongue is the medium of instruction, but Russian is introduced as a second language in the second-grade and is studied intensively together with the vernacular. As a result, children of all the Soviet nationalities are able normally to speak, read and write Russian by the end of their elementary school training.*

Sir,

I am delighted with the UNESCO COURIER and feel it would be an addition to any home. In its field, it is tops.

Elizabeth L. Drake

Chathom,
New Jersey, U.S.A.

Sir,

I think your magazine should be read by everyone, whether French, "European" or stateless, who is not completely indifferent to the fate of his fellow men and women. It gives clear and complete facts on each of the great problems of the day, on the efforts that are being made to solve them—especially by UNESCO.

The different language editions of the UNESCO COURIER offer everyone the chance to perfect his knowledge of another language. I am a student at the *Ecole des Hautes Etudes Commerciales* in Paris and I read the English language edition of your magazine thereby finding an added interest in the articles.

François Sallé

Paris.

Sir,

I have just received and read with great interest the issue of the UNESCO COURIER devoted to women's rights (No. 11 1955: U.S.A. January 1956). Congratulations to UNESCO on producing a study which should undoubtedly attract the attention of all women. At the same time there are a number of facts I should like to bring to your notice.

The French woman barrister whose photo you publish on page 7 has her arms bare to the elbow! This is entirely contrary to the rules of dress for a member of the French Bar. Certain women barristers, I regret to say, do appear dressed this way, but they are an exception. Generally, if women barristers have short sleeves under their robe, they take care to pull down the sleeves of their robe as far as the wrist. It is a pity you chose this particular photograph when so many others are available.

Secondly, France is named as being one of the countries where there are more girls in secondary schools than boys. This is a serious error. There are about one third fewer girls than boys as you will see if you refer to official figures.

You also state that there are 860 French women lawyers. This figure is inexact. In 1950, there were 1,170 and this figure has increased considerably since then.

You say, too, that in France in 1900, there was not a single woman law student. This is not correct. Mlle. Chauvin, the first woman lawyer was sworn in in 1900 so she must, therefore, have been on the rolls of the Law Faculty three to five years before—and she was not the only woman.

In his article, "Women in Politics", M. Maurice Duverger states that women in Parliament and on the higher administrative levels concentrate on specialized matters generally considered to be of special interest to women.

A study of parliamentary activities: speeches made, commission reports and legislation proposed, shows that though women are naturally very interested in feminine matters, their attention is also focussed on almost all other questions. For example, in France, they are members of all the large Parliamentary committees, with the exception of two or three. It is also untrue to say that the political parties in 1955 tend to turn women into work considered to be of a particularly feminine nature. Up to a certain point, it is true for the parties of the right—with the exception of the MRP (Catholic Popular Republican Movement)—but it is not the case with the left-wing parties.

Andrée Lehman

Président, French League for
Women's Rights,
Paris.

Editor's Note : *Latest available statistics show that more girls than boys attend French secondary schools. During* 1953-1954 *there were* 948,000 *secondary school pupils in France of whom* 485,900 *were girls and* 462,100 *boys. (See "Current School Enrolment Statistics" published by Unesco in January* 1956, *price* 2/- ; $ 0.40 *or* 100 *Fr. frs.)*

Sir,

I read in your issue No. 11, 1955 (U.S.A.—January 1956) that to be eligible to vote in the Lebanon a woman must have a certificate of primary education or its equivalent. Under a law passed in February 1952, Lebanese women were accorded full political rights irrespective of whether they were literate or not.

Laure G. Tabet

President, National Council
of Lebanese Women ;
Lebanon Representative,
U.N. Status of Women Commission,
Beirut, Lebanon.

Editor's Note : *Our correspondent is correct in stating that Lebanese women have equal political rights with men. They received them, however, under an amendment of February* 1953—*not February* 1952—*following a legislative decree of December* 4, 1952.

Pen friends wanted

Tatsuo SATO, 22, of 76, Z-chome, Matsuzaki-cho, Abeno-Ku, Osaka, Japan. Hobbies: reading, fine arts — especially painting — travel, sports, music. He writes: "I am interested in world peace. Mutual understanding of the ideas and ideologies, the hopes and dreams, the customs and cultures of the peoples of other lands and goodwill are, I suppose, the *sine qua non* to realize world peace. We all know that when each part of a chain is firm, then the whole chain is strong. In the same way, when this proper spirit is manifested in the life of each individual, then the world as a whole will be on its way to peace and happiness."

Masao NISHIDA, 19, of 885, Honjo, Kawachi-City, Osaka, Japan. Learning English, German, French, Esperanto. Corresponds in English and German. Hobbies : football, literature, music. Interests : mathematics, computing machines.

Guy HENNEMANN, medical student, 22, of 33 rue Leopold, Louvain, Belgium. Writes English, German, French, Dutch. Special interests: literature, painting, dancing. Collects postage stamps, match boxes.

Norberto Horacio Lopez HAURAT, 17, of Roca 2044, Florida-Buenos Aires, Argentina, wishes to correspond in English, Spanish and Portuguese.

Julieta SILVA, 18, of 672, R. Fernandes Tomas 2, Oporto, Portugal, and her brothers wish to correspond with other young people in English, French or German.

ASIA QUIZ ANSWERS

1. (*c*) One half
2. (*c*) Japan. All children between 5 and 14 go to school
3. (*b*) Kyoto
4. (*b*) Samisen
5. (*a*) India
6. (*d*) Taj Mahal. Fantastic as it may seem, a proposal was set afoot in 1828 to demolish the whole building for the value of its marble and was seriously considered for seven years
7. (*a*) Japanese novel written by a woman 1,000 years ago
8. (*c*) Mongolia, in 1924
9. (*a*) India
10. (*b*) It represented water in all its forms: the life-giving rain, rivers, the storm and the sea, the mysterious ebb and flow of water
11. (*d*) Kyoto, famed for its university and about 3,000 Buddhist temples and Shinto shrines
12. (*d*) Guru
13. (*c*) Chinese theatre uses practically no decor
14. (*d*) The zero
15. (*c*) The carp
16. (*c*) Chinese — from about 1400 B.C
17. (*c*) Pakistan
18. (*c*) Nineveh
19. (*d*) Ramayana
20. (*b*) Korea
21. (*a*) Chikamatsu Monzamon, 17th century playwright who also wrote for puppet theatre.
22. (*b*) Japan
23. (*a*) India
24. (*d*) China
25. (*b*) Temples and paintings, India
26 (*d*) St. Simeon.
27. (*d*) Japan
28. (*c*) Sinhalese
29. (*b*) Bahasa
30. (*c*) Three times: Rabindranath Tagore (India) for literature; C.V. Raman (India) for physics; H. Yukawa (Japan) for physics
31. (*d*) About 400 A.D
32. (*c*) A style of painting
33. (*b*) Indonesia
34. (*c*) Japan
35. (*c*) Pakistan
36. (*a*) Iqbal
37. (*c*) Asoka
38. (*c*) 13th century
39. (*b*) Afghanistan and (*f*) Laos
40. (*a*) The Chrysanthemum.
41. (*b*) Baalbek
42 (*b*) 600 B.C.
43. (*c*) Northernmost island of Japan
44. (*a*) Kabuki
45. (*b*) Teak forests
46. Afghanistan, Cambodia, Iran, Iraq, Jordan, Laos, Saudi Arabia, Yemen
47. (*b*) Avicenna

From the Unesco Newsroom...

INDIA'S YOUTH VOLUNTEERS: Nearly 17,000 young Indian men and women members of the international voluntary work camp movement (See UNESCO COURIER No. 6 1955: U.S. Sept. 1955) have recently aided communities in many parts of their country. Teams have been going into city slums to launch clean-up campaigns and initiate people into the fundamentals of health, sanitation and child-care. Others have helped villages to build or repair schools and libraries and have worked on many other community projects. The Indian work camp movement is rapidly spreading to all parts of the country and its organizations maintain close contact with Unesco's Youth Section. Later this year a training course for work camp leaders will be held in South India. Members of youth movements in other South East Asian countries are being invited to attend.

■ **PLAYTIME IN PARIS:** *Thirty countries are to send theatre groups to the third international theatre festival in Paris between April 10 and May 31. Notable theatre companies due to take part include: the Abbey Theatre players from Dublin in Shaw's "Saint Joan", the Berlin Schiller Theatre company, the Piccolo Teatro of Milan, the Stockholm National Theatre Group playing Strindberg's "Father", and the Belgian National Theatre Company in a performance of "Barabbas" by Ghelderode. Troupes from Mexico, Spain, Argentine, Poland, Hungary, Rumania and many other countries are also to take part. Plans are now well advanced for setting up a permanent Theatre of the Nations in Paris—a project announced after last year's festival.*

CALLING YOUNG ARTISTS: Two international contests with related themes are open to children with artistic or literary talents in all countries. The Moringa Society of Japan invites drawings or paintings from children up to 14 years of age on the subject "My Mother", for an international exhibition to be held in Tokyo on "Mother's Day", May 13. Entries can be submitted through Japanese Embassies or Legations until April 15. The International Youth Library in Munich (see UNESCO COURIER No 3/4 1955: U.S. July 1955) offers prizes for drawings or paintings and for poems or stories up to a page in length on "The Wedding". Children between the ages of 4 and 16 may compete and entries should be submitted before March 1, 1956.

■ **PRESS TRAINING PROBLEMS:** *The first international conference devoted exclusively to problems of journalistic training has been called by* UNESCO *and will take place in Paris shortly. Some 30 directors of schools of journalism, newspaper and newsreel editors and radio and television specialists from more than 20 countries will study current training problems as they apply to work in all the fields of information. The conference is the first stage of a new* UNESCO *project aimed at aiding and improving journalistic training in general and is in line with its aim to aid the spread of news and information to promote international understanding.*

BIGGEST SHOW ON EARTH: Some 10,000,000,000 people attend film shows every year in more than 100,000 cinemas all over the world. Their entertainment provides the world's film industry with an annual turnover of something like $4,000,000,000. Biggest feature film producer is the U.S.A. (344 films in 1953, the latest figure given) with Japan in second place (302) and India third (259). Largest producer in Europe is Italy (163), which also leads the world in production of documentary and short films, other than newsreels. These are some of the facts in "Film and Cinema Statistics", a recently published UNESCO study, price: $0.50; 3/-; 150 Fr. frs.

■ **TRANSLATING WORLD CLASSICS:** *Sixty translations of great literary works are now being prepared and 30 others have already been completed under* UNESCO's *auspices. Works in some seven languages were recommended for future translation by a special committee which met in Paris recently. One suggestion was that the most important works in Japanese literature should be translated in English and French. Coming under* UNESCO's *programme for international understanding through art, the translation project includes masterpieces in the literature of Latin America, Iran, China, India, Japan, Italy and the Arab nations.*

FOLKLORE ON TAPE: Since it was founded just five years ago, the Hungarian Institute of Popular Art in Budapest has collected some 12,000 folk songs from all parts of the country, as well as descriptions of traditional festivals and games. Most of the collection is preserved on tape recordings and documentary films and has provided material for 235 pamphlets on folklore already published by the Institute.

Special binder available shortly

Many readers have asked if the UNESCO COURIER could make available special binders in which they could keep their year's collection of issues. We are pleased to announce that a handsome binder will shortly be available. Full details as to price, including packing and mailing, will be published next month. The binder, shown above, is in red leatherette with THE UNESCO COURIER engraved in gold lettering in English, French or Spanish, as desired. Do not send orders now. Please wait for next month's detailed announcement.

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The UNESCO Courier

THE MANY FACES OF CIVILIZATION

BUDDHA IN MEDITATION

SMILING HEAD (Pre-Columbian Totonacan terra-cotta, Mexico)

WOODEN MASK (Africa)

STATUE OF AMENOPHIS IV (Karnak, Egypt)

BYZANTINE MOSAIC (Milan, 9th century)

CLOVIS THE FRANK (12th century, Corbeil, France)

HEAD OF AN EPHEBE (Greece, 5th century B.C.)

AZTEC WARRIOR (Mexico)